THE

WHOLE BOOK

OF

Pſalm-Tunes,

IN FOUR PARTS,

And the Names of the ſeveral AUTHORS who compoſed Them.

Being the TUNES as were, and are generally Sung in *England*, *Scotland*, *Wales*, *Germany*, *Italy*, *France*, and the *Netherlands*, *&c.*

WITH THE

Uſual HYMNS and Spiritual SONGS.

Collected by *Thomas Ravenſcroft*, Batchelor of Muſick.

Newly done in a Fair Large Character: The Whole being drawn out in *Score*, the *Cantus*, or Upper-part, being put in the *Treble Cliff*, and corrected from ſeveral groſs Errors in the former Edition.

By WILLIAM TURNER.

To which is added,

An Hiſtorical Account of MUSICK in General, and of its Divine and Civil Uſes; collected from ſeveral Authors.

Being proper to be bound up with the *Old*, or any of the *New Verſions* of the PSALMS.

LONDON:

Printed for J. BUCKLAND, at the *Buck* in *Pater-noſter-row*. 1746.

BRITISH MUSEUM
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An Hiſtorical Account of *Muſick*; and of its Divine and Civil Uſes. Collected from ſeveral Authors.

THE *Late Ingenious Mr.* Thomas Brown, *in his Preface to the* Compleat Muſick-Maſter, *hath theſe Words; What Eloquence has Power ſufficient to deſcribe the Charms of that heavenly* Art, *which perſuades and Captivates us, more than the moſt prevailing Oratory? Or, what Need is there to Enlarge upon the Merits of Harmony, which carries its own Commendation along with it? It gently breaths and vents the Mourner's* Grief, *and heightens the* Joy *of them that are Cheerful; It abateth* Spleen *and* Hatred; *It inſpires the Soldier with Valour and Contempt of Death, for which Reaſon it was always encouraged by thoſe Nations that were moſt Celebrated for Military Diſcipline: It ſooths the pleaſing Diſquietudes and Pains of* Lovers: *It relieves the Haughty Monarch under his moſt penſive Intervals, and communicates its enlivening Influence to the Miſerable of all Sorts; It is the Darling of* Palaces, *and the comforting Genius of the meaneſt* Cottages; *It not only ſoftens, but triumphs over the* Paſſions; *It diſarms* Envy; *It alleviates and extinguiſhes* Grief; *It beſtows a new Vigour upon Joy, and makes our moſt Exquiſite Pleaſures the more palatable: Neither is it excluded from the moſt Awful and Sacred Aſſemblies, but even in the Infancy of* Chriſtianity *was admitted into the* Church; *and indeed, what Places ſo proper for* Harmony, *as thoſe which are Conſecrated to the infinite* Author *of* Harmony? *It gives a new Force and Edge to* Devotion; *it carries our Thoughts up to* Heaven; *makes us taſte the Joys of it here upon Earth, and raiſeth us to the Felicity of* Angels.

You that the King of Kings would jointly praiſe above,
Learn firſt in Conſort here t'expreſs your Ardent Love.
——— All that we know
Of what the Bleſſed do Above,
Is, that they Sing, and that they Love.
And that Above we may be ſure to know
Our Parts, theſe Pſalms we practice here below:
And while we Sing, we Conſecrate our Art,
And offer up with every Tongue a Heart.

Having aſcribed ſuch noble Qualities to Muſick, *it may, perhaps, ſeem beneath its Commendation to obſerve, that nothing is ſo great an Ornament to a young Gentleman as it is; It gives a happy Bent and Elevation to his* Thoughts; *It refines and poliſhes his* Manners, *and is ſo far*

from hindring him in his Application to Buſineſs, that it ſecures him from thoſe Temptations to which Plenty and Idleneſs expoſes thoſe Perſons who don't know how to employ their vacant Hours, otherwiſe than in Unlawful Pleaſures, &c.

Mr. John Playford, *in the Preface of his* Introduction to the Skill of Muſick *tells us, That ancient Philoſophers accounted it an Invention of the Gods, beſtowing it on Men to make them better Condition'd than bare Nature afforded, and concludes a ſpecial Neceſſity thereof in the Education of* Children; *partly from its natural Delight, and partly from the Efficacy it has in moving the Affections to Virtue, Comprehending chiefly theſe Three Arts in the Education of Youth, viz.* Grammar, Muſick, *and* Gymnaſtick; *The laſt of which being for the Exerciſe of their Limbs,* &c.

Muſick *is an Art Unſearchable, Divine, and Excellent, by which a true Concordance of* Sounds, *or* Harmony, *is produced, that rejoyceth and cheereth the Hearts of Men; and hath in all Ages, and in all Countries been highly Reverenced and Eſteemed: By the* Jews, *for Religion and Divine Worſhip in the Service of* God, *as appears by Scripture. By the* Grecians *and* Romans, *to induce Virtue and Gravity, and to incite to Courage and Valour.*

Great Diſputes were among Ethnick *Authors about the Firſt Inventer; Some for* Orpheus; *Some* Linus; *Both Famous* Poets *and* Muſicians.

Others for Amphion, *whoſe Muſick drew Stones to the Building of the Walls of* Thebes, *as* Orpheus *had, by the harmonious Touch of his* Harp, *moved the wild Beaſts and Trees to Dance; But the true Meaning thereof is, That, by Virtue of their* Muſick, *and their wiſe and pleaſing muſical* Poems, *the One brought the Savage and Beaſt-like* Thracians *to Humanity and Gentleneſs; The other perſuaded the Rude and Careleſs* Thebans *to the Fortifying of their City, and to a Civil Converſation.*

The Egyptians, *to* Apollo, *attributing the Firſt Invention of the* Harp *to Him; and certainly they had an high Eſteem of the Excellency of* Muſick, *to make* Apollo (*who was the God of Wiſdom*) *to be the God of* Muſick: *But the People of* God *do truly acknowledge a far more Ancient Inventer of this Divine Art,* Jubal, *the Sixth from* Adam, *who, as it is recorded* Gen 4. 27. *was the Father of all that handled the* Harp *or* Organ.

S. Auguſtine *goeth yet farther, ſhewing, that it is the Gift of* God *Himſelf, and a Repreſentation, or Admonition of the Sweet Conſent and* Harmony *which His Wiſdom hath made, in the Creation and Adminiſtration of the* World; *and well may it be term'd a* Divine *and* Myſterious Art; *for, among all thoſe rare* Arts *and* Sciences, *with which* God *hath endowed Men,* Muſick *is the moſt Sublime and Excellent for its wonderful Effects and Inventions. It hath been the Study of Millions of Men for a great many Ages; yet none ever attained the full Scope and Perfection thereof, but ſtill there appeared new Matter for their Inventions; and which is ſtill more wonderful, the whole Myſtery of this* Art *is compriſed in the Compaſs of Three* Notes *or* Sounds, *which is moſt ingeniouſly obſerv'd by Mr.* Chriſtopher Sympſon, *in his* Diviſion Violiſt, Pag. 18. *in theſe Words;*

Words; All Sounds that can poſſibly be join'd at once together, in Muſical Concordance, are ſtill but the reiterated Harmony in Three: A Significant Emblem of that Supream and Incomprehenſible Trinity, *Three* in *One*, governing and diſpoſing the whole Machine of the World in a perfect Harmony; for in the Harmony of Sounds there is ſome great and hidden Myſtery, above what hath been yet diſcovered; and Mrs. *Catherine Phillips*, in her Encomium on Mr. *Henry Laws*'s Second Book of Airs, hath finely Deſcanted on this Subject, as follows:

Nature, which in the vaſt Creation's Soul,
That ſteddy curious Agent in the whole,
The Art of *Heaven*, the Order of this Frame,
Is only *Muſick* in another Name.
And as ſome King, conqu'ring what was his own,
Hath choice of ſeveral Titles to his Crown;
So *Harmony* on this ſcore now, that then
Yet ſtill is all that takes and governs Men.
Beauty is but *Compoſure*, and we find
Content is but the *Concord* of the Mind;
Friendſhip the *Union* of well-tun'd Hearts;
Honour's the *Chorus* of the Nobleſt Parts,
And all the World, on which we can reflect
Muſick to th' *Ear*, or to the *Intellect*.

The firſt and chief Uſe of Muſick *is for the Service and Praiſe of* God, *whoſe Gift it is. The ſecond Uſe is for the Solace of Men; which as it is agreeable unto Nature, ſo is it allowed by* God *as a Temporal Bleſſing, to recreate and cheer Men after long Study and weary Labour in their Vocations.* Eccl. 40. 20. Wine and Muſick rejoyce the Heart. Æliaanus, *in his Hiſt. Animal, l.* 10. *c.* 29. *writeth, that* Of all the Beaſts, there is none that is not delighted with Harmony, but only the Aſs.

Mr. William Turner, *(a living Author) in his Treatiſe, entituled* Sound anatomiz'd, *Pag.* 13. Where, after a very agreeable Compariſon between Muſick and the Zodiacal *Conſtellations*, he proceeds, thus: *Here is a very great Myſtery, which confounds all our Philoſophy, and which Time will hardly, I believe, ever account for. Beſides, it expreſſeth all the different Paſſions of Mankind, and not only ſo; but, by the Force of its prevailing Charms, it wonderfully affects them too; and to ſuch a Degree, that* Muſick *may be juſtly called an enchanting* Art; *by ſometimes giving a Looſe to; and at others, by bridling our unruly Inclinations, according to the Subject which is compoſed, and the interweaving of the different Parts moving together in Harmony; one while inclining the Minds of People to deliver themſelves up to ſenſual Pleaſures, by indulging the inſatiable carnal Appetite, which knows no Limits; and at other Times, when rightly applied, it affords ſuch internal Comfort to them, as diſengages their Thoughts from all Earthly Enjoyments, and*

diſpoſes

diſpoſes the Soul to look with earneſt Attention, on the only Object of its true Felicity, *the* Beatifick Viſion. *This, and a great deal more, may be ſaid to diſplay its Excellencies; altho' there are ſome of ſo unhappy a Taſte, that, inſtead of being delighted with it, they utterly contemn it; notwithſtanding its eternal Duration in the* Realms *of* Bliſs.

Mr. Thomas Ravenſcroft, *in his Preface, tells us, That in the* Pſalms *are deſcribed the Rewards of* Good, *and the Puniſhment of* Evil Men; *the Rudiments of* Beginners, *the Progreſs of* Proficients, *and Conſummation of* Perfect Men. *The Singing of* Pſalms (*as ſay the* Doctors) *comforteth the* Sorrowful; *pacifieth the* Angry; *ſtrengtheneth the* Weak; *humbleth the* Proud; *gladdeth the* Humble; *ſtirs up the* Slow; *reconcileth* Enemies; *lifteth up the* Heart *to* Heavenly Things, *and uniteth the* Creature *to his* Creator; *for whatever is in the* Pſalms *conduceth to the Edification, Benefit, and Conſolation of Mankind. He concludes very Pathetically, adviſing all that deſire to exerciſe themſelves in the* Divine Praiſes *and* Precepts *of the* Lord, *to ſing the* 119*th* Pſalm, *wherein, (ſaith he) altho' even unto the End of thy Life thou ſhalt have ſought, and ſearcht all that thou can'ſt, yet ſhalt thou never perfectly underſtand the Virtues and Excellencies, or reach unto the Heights and Depths which are comprehended in it; for, there is hardly a Verſe throughout that whole Pſalm, wherein mention is not made of* God's Laws, Commandments, Teſtimonies *and* Precepts: *In a Word, He that would give theſe* Heavenly Hymns *their Due, had need to compoſe a* Pſalm *in Praiſe of the* Pſalms; *that ſo, the devout and joyful Soul might, with looking up to* God, *reflect upon its own Work, and tranſport it ſelf unto the* Choir *of* Angels *and* Saints, *whoſe perpetual Task it is to Sing their Concording Parts without Pauſe, redoubling, and Deſcanting,* Holy, Holy, Holy, Lord God of Hoſts. *And, if* Vocal Muſick *be not full enough, let the* Inſtrumental *be added,* Rev. 15. 2. *They have in their Hands the* Harp *of* God, *and Sing the Song of* Moſes *and the Song of the* Lamb, *ſaying, Great and Marvelous are thy Works* Lord God Almighty.

We may conclude with ſaying, That Muſick *is as ancient as* Publick Worſhip, *and has ever had the good Fortune to be approved of by all Parties, of what Denomination ſoever; and therefore, the* Pſalmiſt *directs His* Precepts *not to any peculiar* Church *of* God, *but to* all Lands, to ſerve the Lord with Gladneſs, and come before His Preſence with a Song: Worſhiping of God in the Beauty of Holineſs; where young Men and Maids, Old Men and Children, may praiſe the Name of the Lord. *Amen.*

Angels and we, aſſiſted by this *Art*,
May ſing together, tho' we dwell apart.

Waller.

The Names of the Authors who Compoſed the TUNES of the PSALMS into *Four Parts.*

THomas Tallis
John Douland Doctor of Muſick
Thomas Morley Batchelor of Muſick
Giles Farnaby Batchelor of Muſick
Thomas Tomkins Batchelor of Muſick
John Tomkins Batchelor of Muſick
Martin Pierſon Batchelor of Muſick
William Parſons
Edmund Hooper
George Kirby
Edward Blanks
Richard Alliſon
John Farmer
Michael Cavendiſh
John Bennet
Robert Palmer
John Milton
Simon Stubbs
William Cranford
William Harriſon
William Cobbold
William Cranfield
John Ward
Edmund Johnſon
Tho. Ravenſcroft Batchelor of Muſick

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An INDEX of the Names of such PSALM-TUNES as are usually Sung in Cathedral Churches, Collegiates, Chapels, &c. As also the Foreign TUNES usually Sung in *Great-Britain*.

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Psalm-Tunes,

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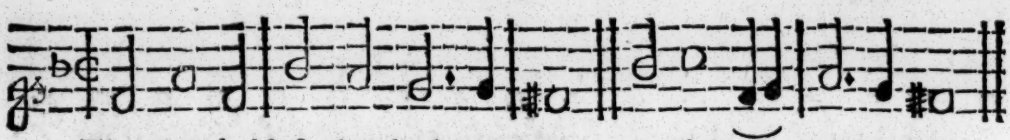
WITH

The Usual Hymns and Spiritual Songs.

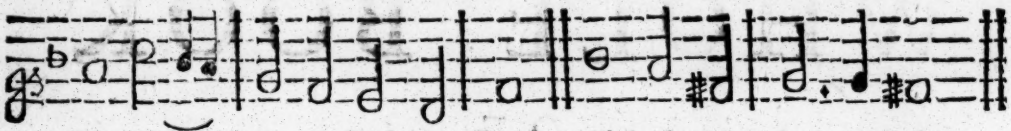
Collected by *Thomas Ravenscroft*, Batchelor of Musick.

To 46.

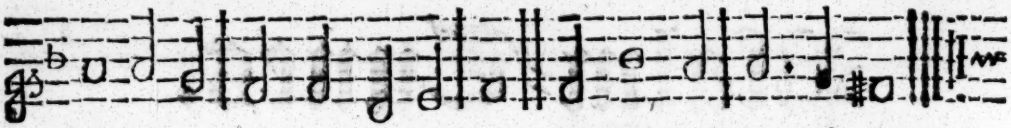


The man is bleſt that hath not lent, to wick-ed men his ear:

Nor led his Life as ſinners do, nor ſate in ſcor--ner's chair.

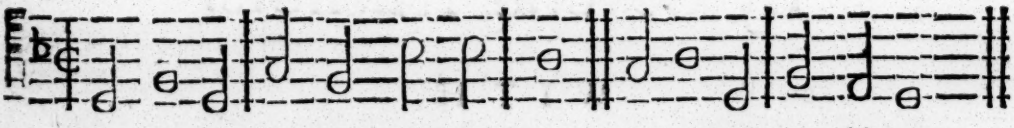


But in the law of God the Lord, doth ſet his whole delight;



And in the ſame doth ex-er-ciſe, himſelf both day and night.

TENOR, or *Plain-ſong*.



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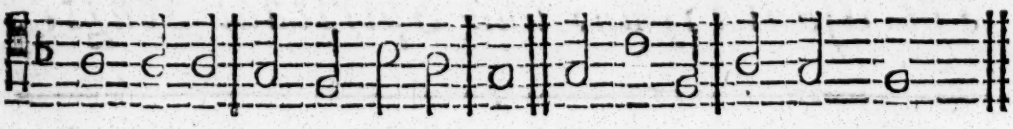
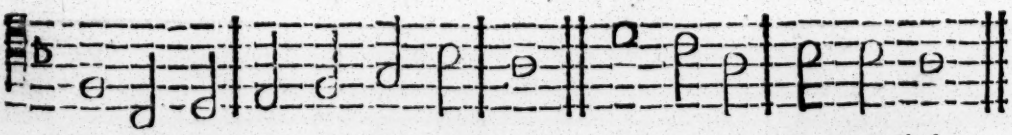


Nor led his Life as ſinners do, nor ſate in ſcorners chair.



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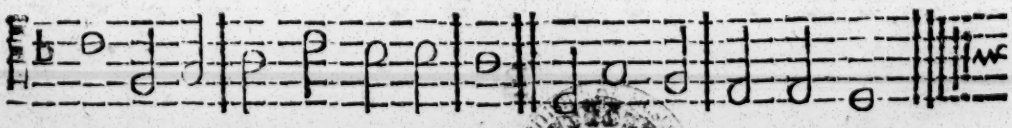

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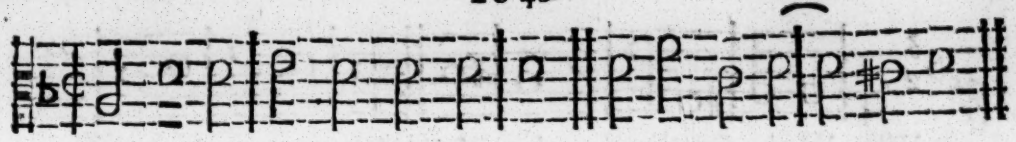
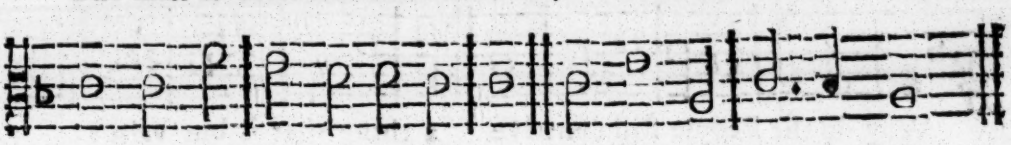
To 46.



The man is bleſt that hath not lent, to wicked men his ear:



Nor led his Life as ſinners do, nor ſate in ſcorner's chair.

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BASSUS.

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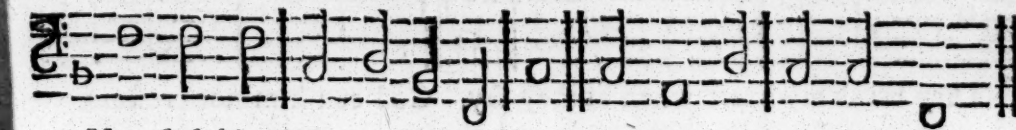

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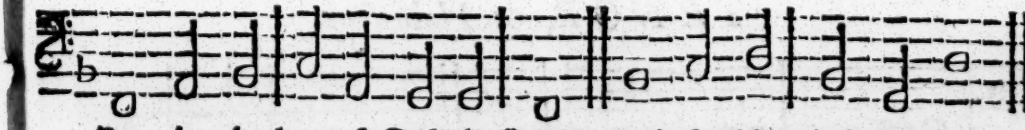

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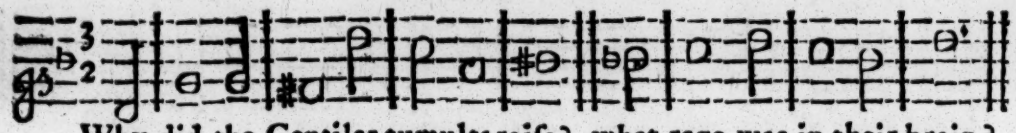
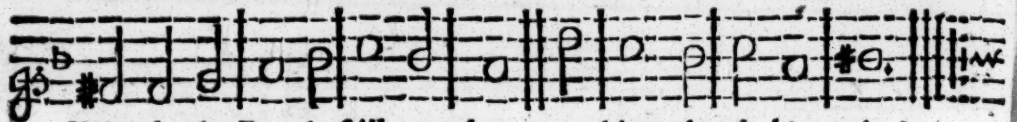
To 73. 106. 117. 128.

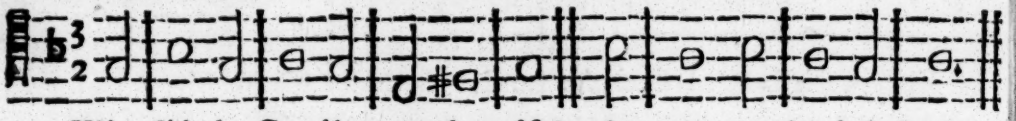


Why did the Gentiles tumults raiſe? what rage was in their brain?



Why do the People ſtill contrive, a thing that is but vain?

Cambridge Tune. *TENOR*, or *Plain-ſong.*



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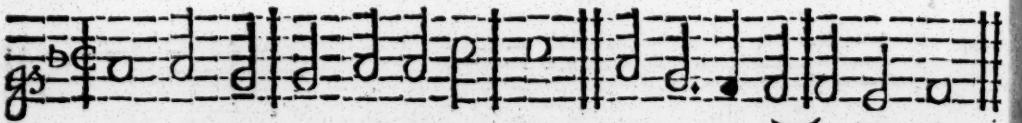
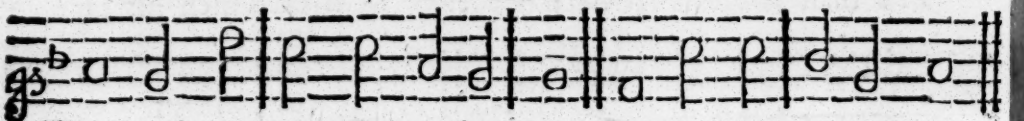
Pſalm 3. *CANTUS.* By *T. Ravenſcroft* B. *of* M.

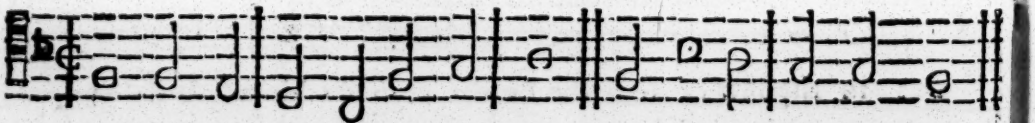


O Lord, how are my foes increas'd, who vex me more and more!



They break my heart when as they ſay, God can him not reſtore.

TENOR, or *Plain-ſong.*



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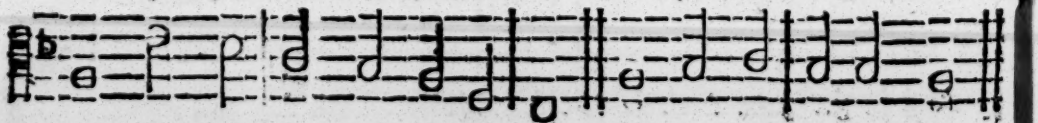

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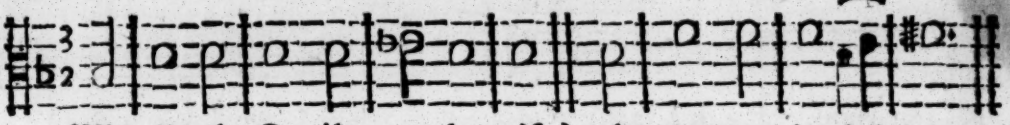
To 73. 106. 117. 128.



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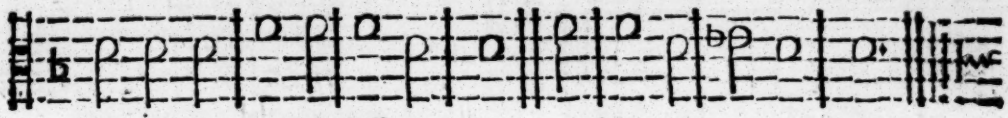

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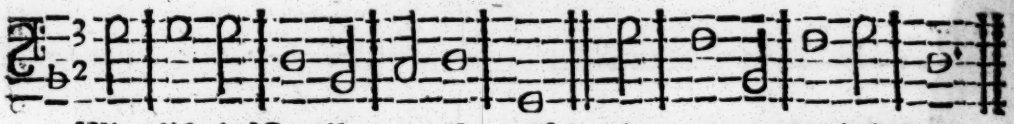
BASSUS.



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Psalm 3. *MEDIUS.* By *T. Ravenſcroft* B. *of* M.

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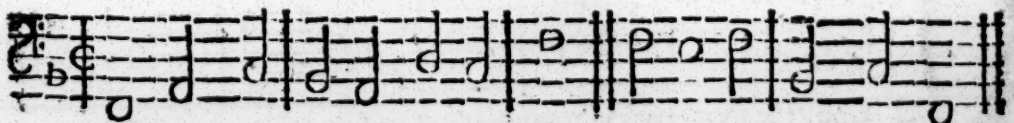
BASSUS.



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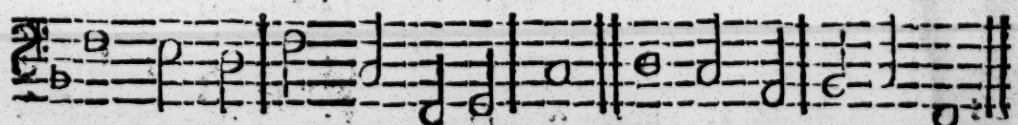
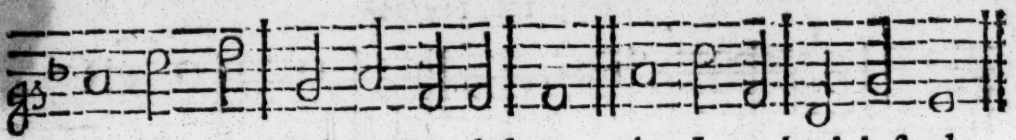
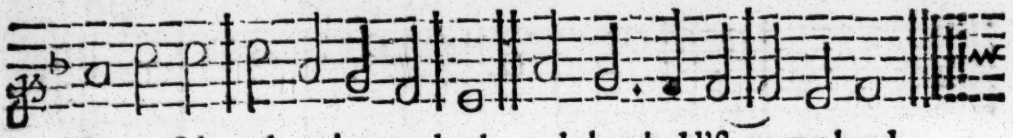


They break my heart when as they ſay, God can him not reſtore.

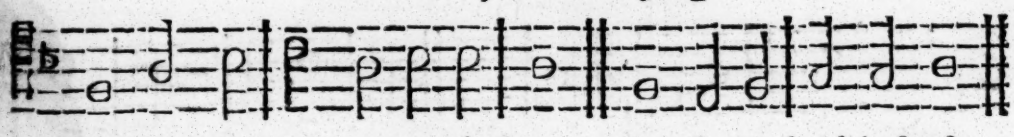


But thou, O Lord, art my defence, when I am hard beſtead:



My worſhip and my honour both, and thou hold'ſt up my head.

TENOR, or *Plain-ſong.*



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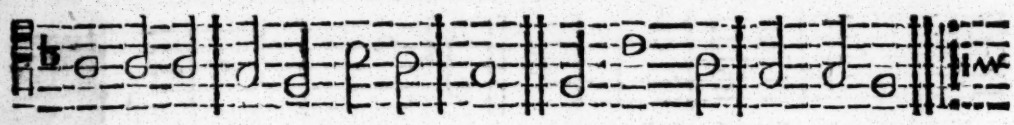
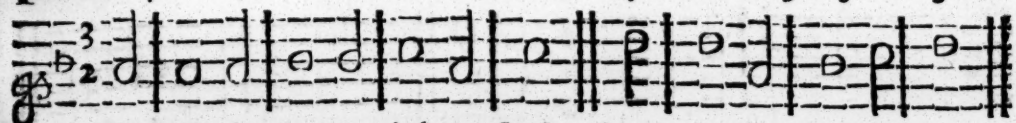
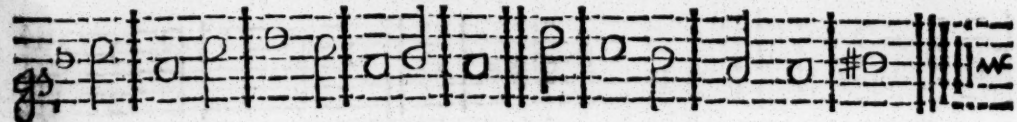


My worſhip and my honour both, and thou hold'ſt up my head.

Pſalm 4. *CANTUS.* By *T. Ravenſcroft B. of* M.

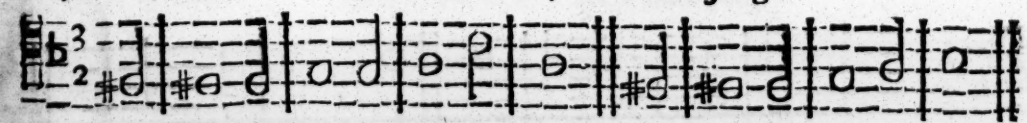


O God, that art my righteouſneſs, Lord, hear me when I call:



Thou haſt ſet me at li-ber—ty, when I was bound in thrall.

Oxford Tune. *TENOR*, or *Plain-ſong.*



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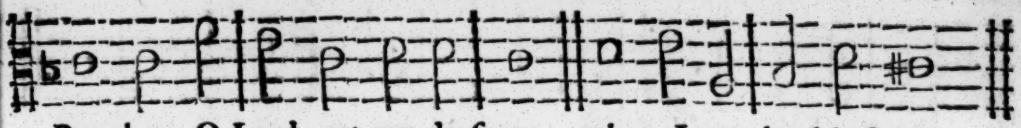

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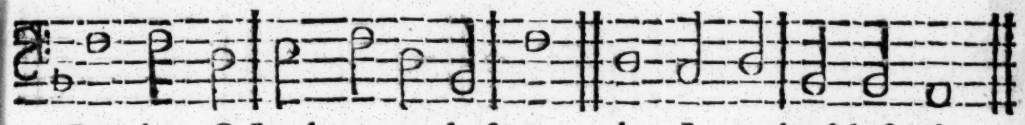
BASSUS.



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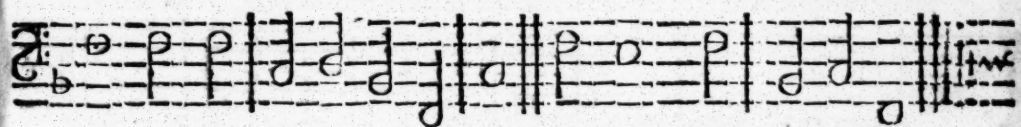
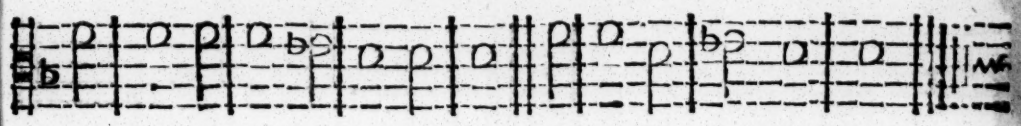


My worſhip and my honour both, and thou hold'ſt up my head.

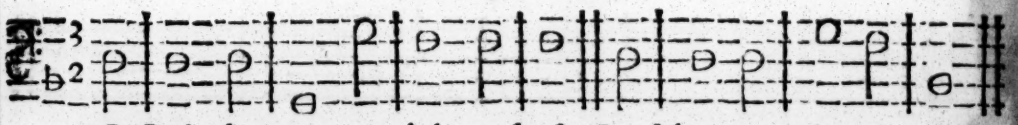
Pſalm 4. *MEDIUS.* By *T. Ravenſcroft* B. *of* M.

O God, that art my righteouſneſs, Lord, hear me when I call:

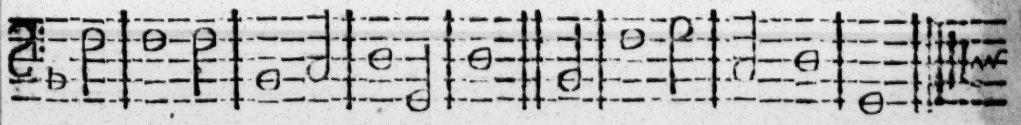


Thou haſt ſet me at li--ber—ty, when I was bound in thrall.

BASSUS.

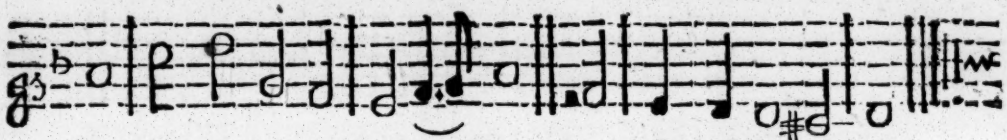


O God, that art my righteouſneſs, Lord hear me when I call:



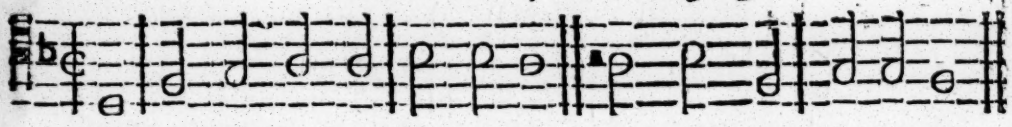
Thou haſt ſet me at li-ber—ty, when I was bound in thrall.

Incline thine ears, O Lord, and let, my words have free acceſs



To thee, who art my God and King, from whom I ſeek redreſs.

Norwich Tune. TENOR, or *Plain-ſong.*



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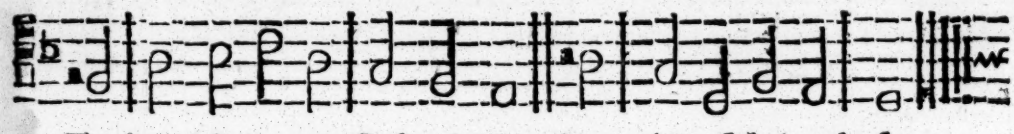

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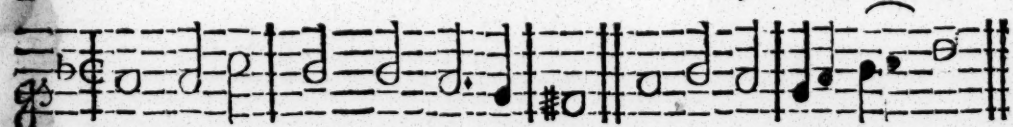
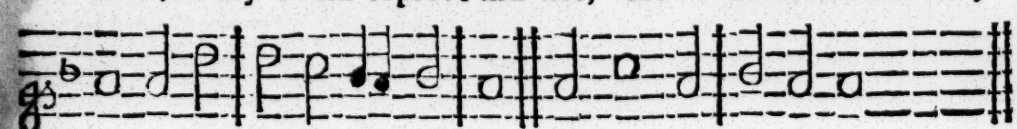
Pſalm 6. CANTUS. By *George Kirby.*

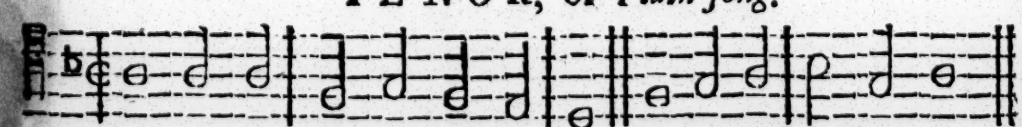


Lord, in thy wrath reprove me not, tho' I de-ſerve thine ire;



Nor yet correct me in thy rage, O Lord, I thee deſire.

TENOR, or *Plain-ſong.*



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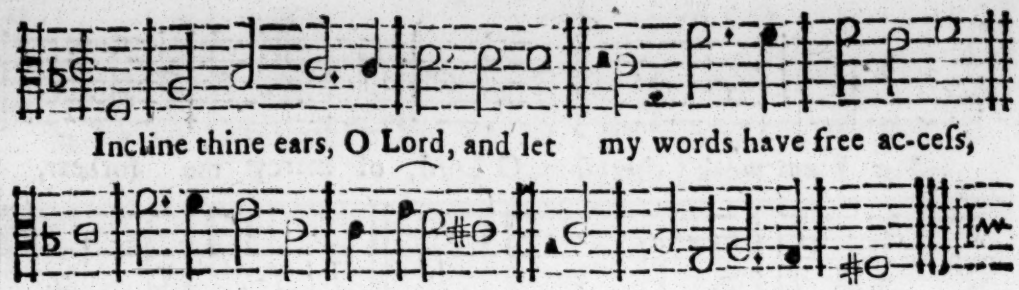
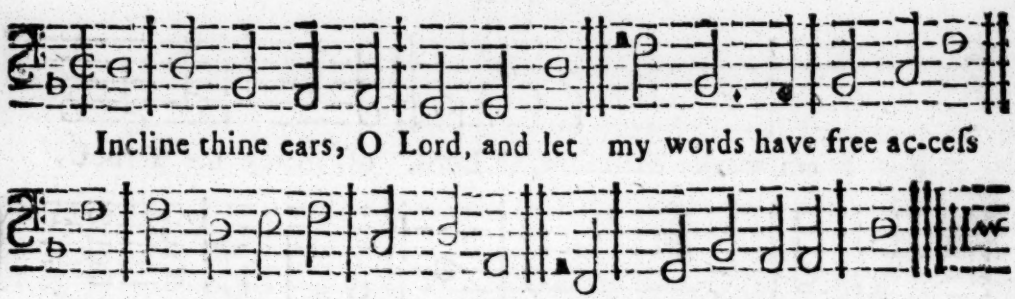


BASSUS.



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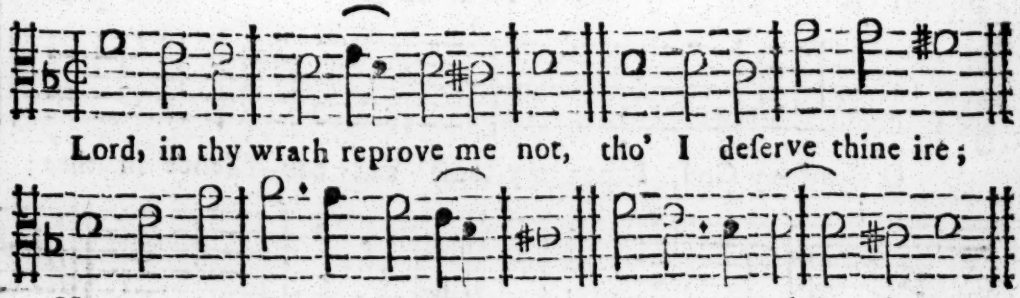
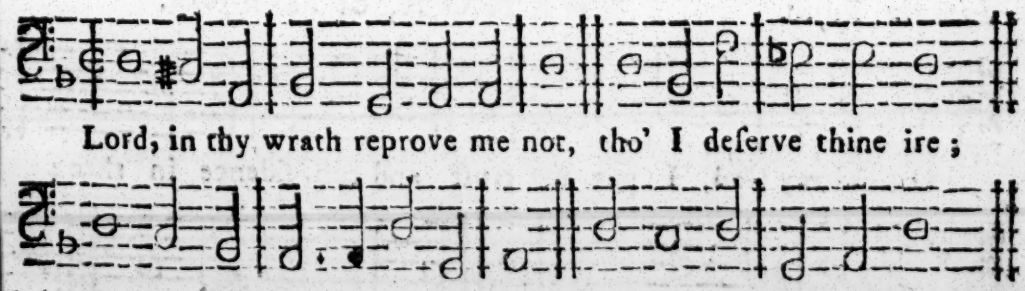
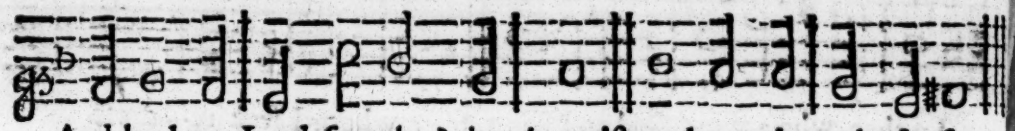


BASSUS.

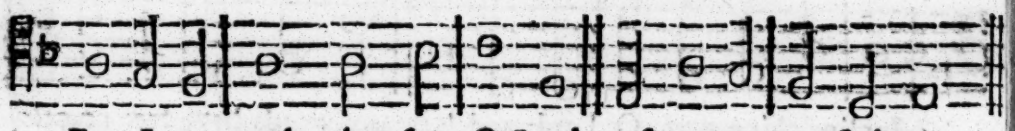


For I am weak; therefore, O Lord, of mercy me forbear,



And heal me, Lord, for why? thou know'ſt my bones do quake for fear.

TENOR, or *Plain-ſong.*



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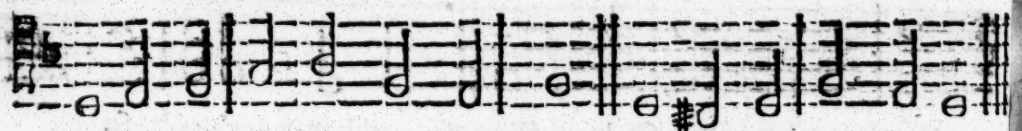
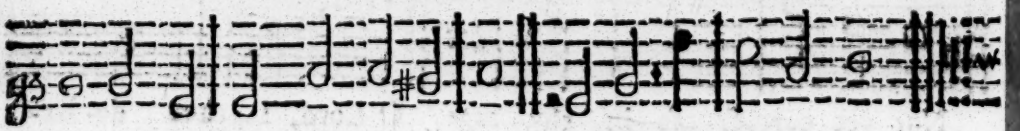


And heal me, Lord, for why? thou know'ſt my bones do quake for fear

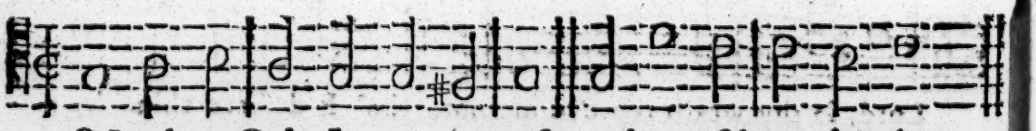
Pſalm 7. CANTUS. *William Hariſon.*

O Lord my God, I put my truſt and con--fidence in thee;



Save me from them that me purſue, and ſtill de—li-ver me:

Lincoln Tune. TENOR, or *Plain-ſong.*



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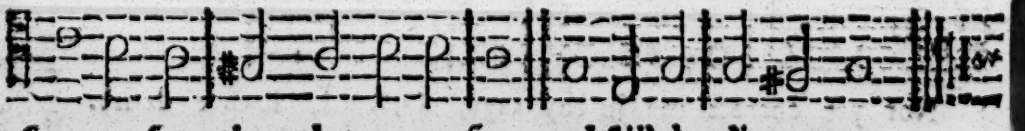
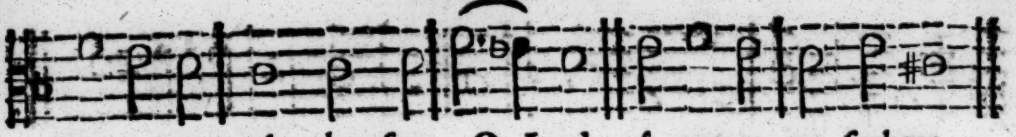


Save me from them that me purſue, and ſtill de—li--ver me,



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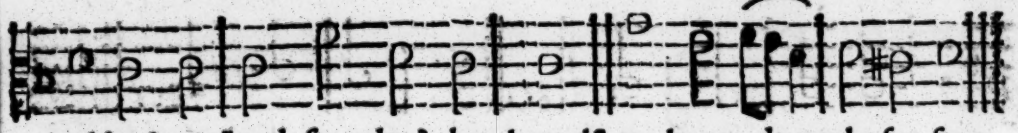
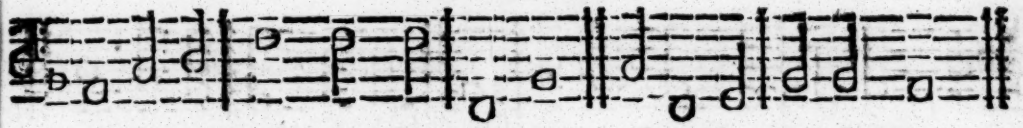


And heal me, Lord, for why? thou know'ſt my bones do quake for fear.

BASSUS.



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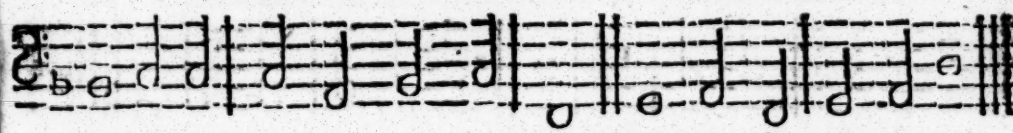

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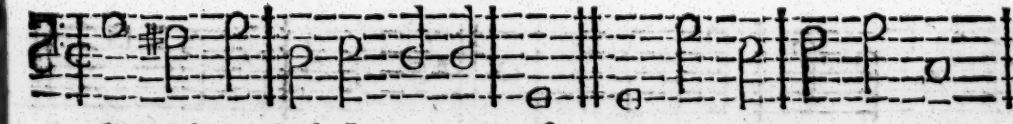
Pſalm 7. MEDIUS. *William Hariſon.*

O Lord my God, I put my truſt and con--fidence in thee;

Save me from them that me pur-ſue, and ſtill de—li—ver me.

BASSUS.



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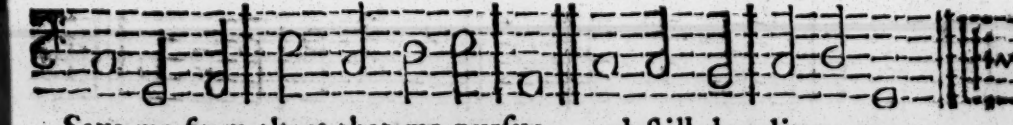
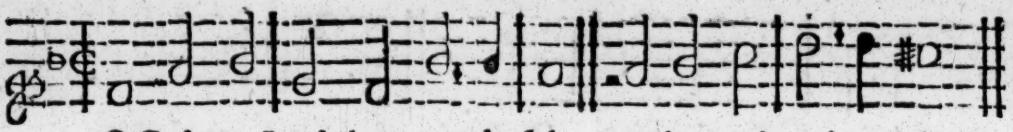
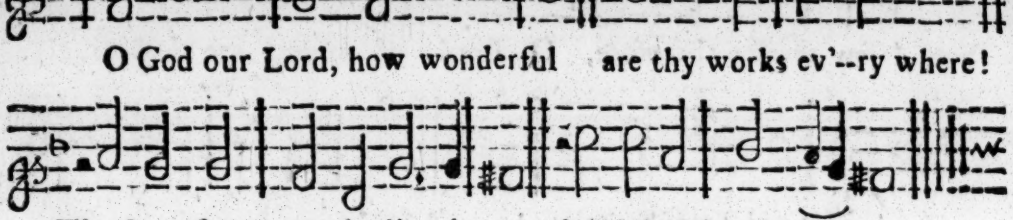


Save me from them that me purſue, and ſtill de—liver me.



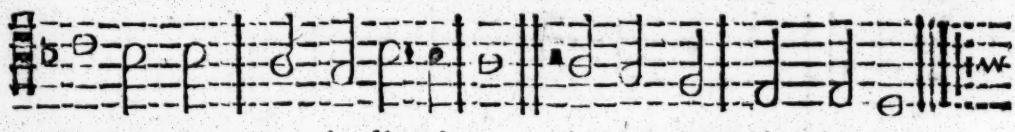
O God our Lord, how wonderful are thy works ev'--ry where!



Thy fame ſurmounts in dig-ni—ty the higheſt heav'ns that are.

Peterborough Tune. TENOR, or *Plain-ſong.*

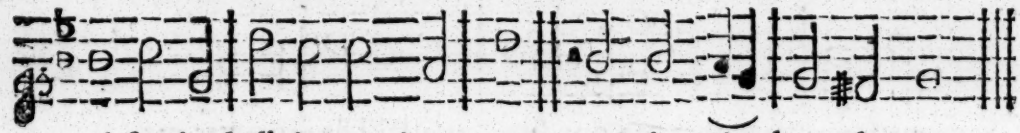
O God our Lord, how wonder—ful are thy works ev'ry where!



Thy fame ſurmounts in dig-ni--ty the higheſt heav'ns that are.

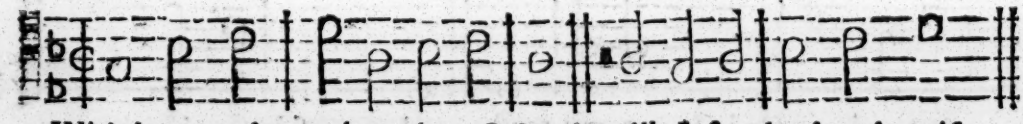
Pſalm 9. CANTUS. *Tho. R.* B. *of* M.

With heart and mouth to thee, O Lord, will I ſing laud and praiſe;

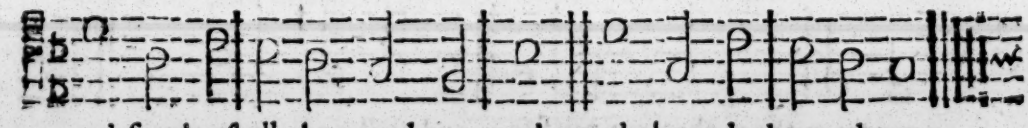


and ſpeak of all thy wondrous works, and them de-clare always.

Litchfield Tune. TENOR, or *Plain-ſong.*

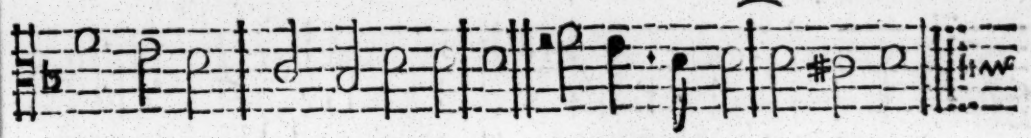


With heart and mouth to thee, O Lord, will I ſing laud and praiſe;



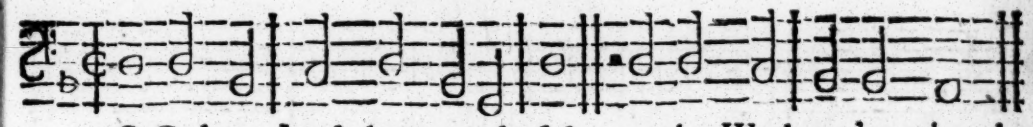
and ſpeak of all thy wondrous works, and them declare always.

O God our Lord, how wonderful, are thy works ev'ry where !

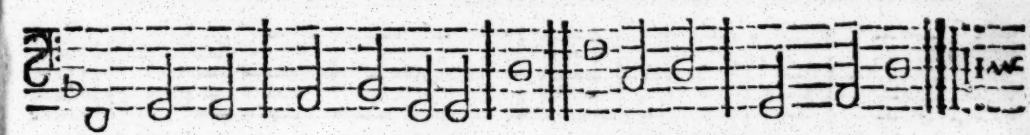


Thy fame ſurmounts in digni—ty the higheſt heav'ns that are.

BASSUS.

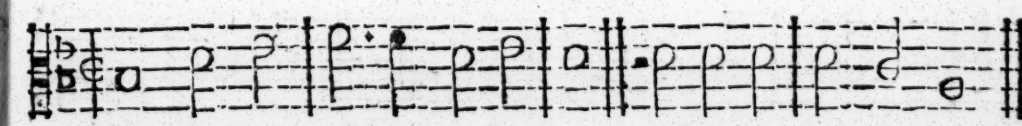


O God our Lord, how wonderful, are thy Works ev'ry where !

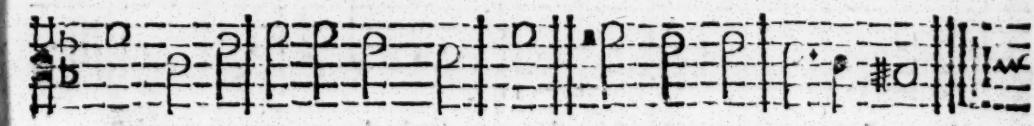


Thy fame ſurmounts in dig-ni—ty the higheſt heav'ns that are.

Pſalm 9. MEDIUS. *Tho. R.* B. *of* M.

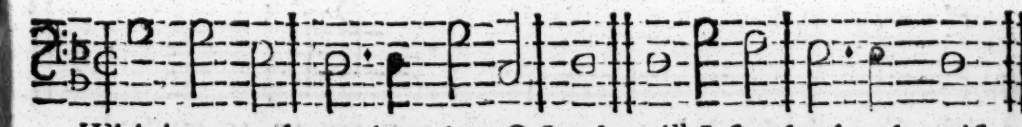


With heart and mouth to thee, O Lord, will I ſing laud and praiſe;

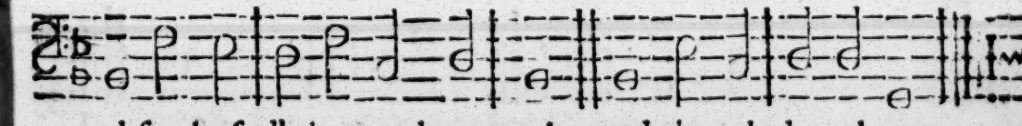


and ſpeak of all thy wondrous works, and them declare always.

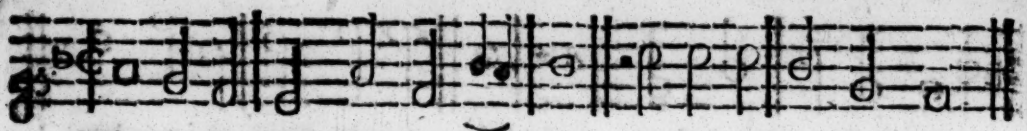
BASSUS.



With heart and mouth to thee, O Lord, will I ſing laud and praiſe ;



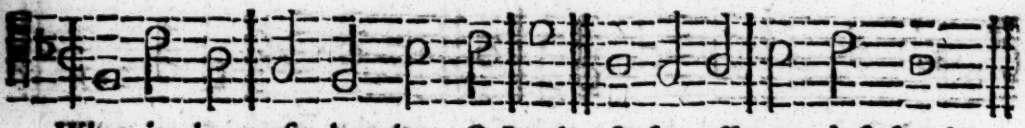
and ſpeak of all thy wondrous works, and them declare always.



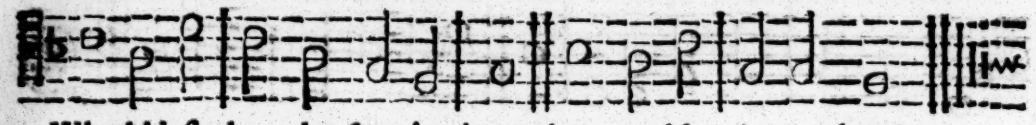
What is the cauſe that thou, O Lord, ſo far off now doſt ſtand!

why hideſt thou thy face in time when trouble is at Hand?

Glouceſter Tune. TENOR, or *Plain-ſong.*

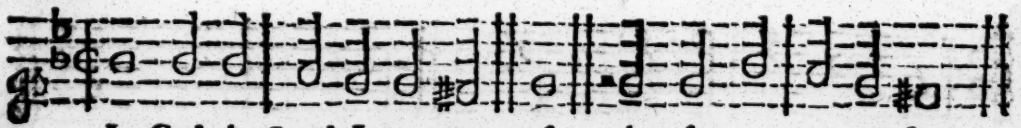


What is the cauſe that thou, O Lord, ſo far off now doſt ſtand?



Why hideſt thou thy face in time when trouble is at hand?

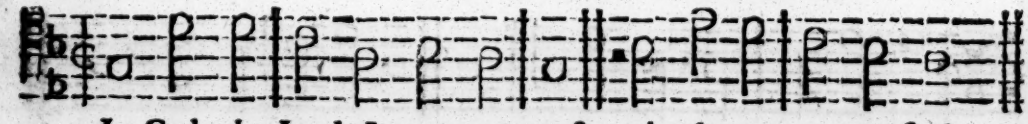
Pſalm 11. CANTUS. *Tho. R.* B. *of* M.



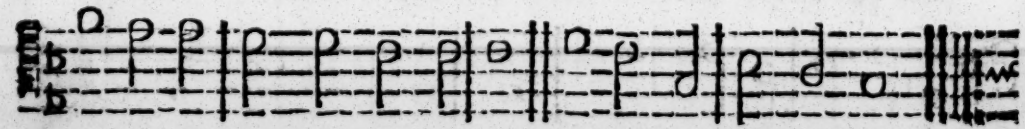
In God the Lord I put my truſt, why ſay ye to my ſoul,

Un-to the mountains ſwiftly fly, as doth the wing-ed fowl?

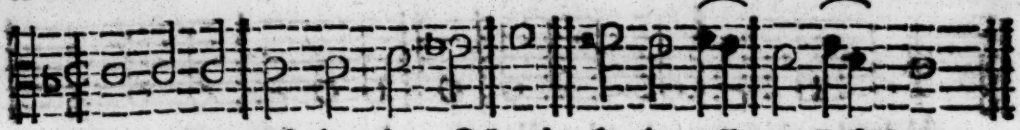
Hereford Tune. TENOR, or *Plain-ſong.*



In God the Lord I put my truſt, why ſay ye to my ſoul,



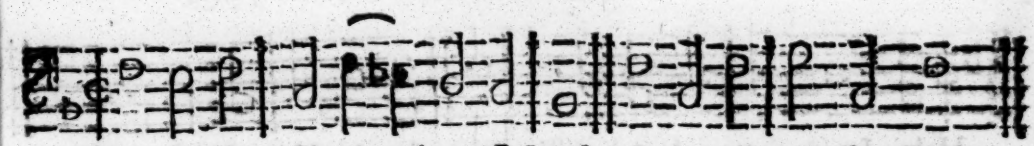
Un-to the mountains ſwiftly fly, as doth the winged fowl?



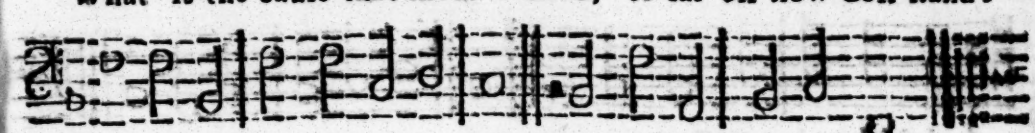
What is the cauſe that thou, O Lord, ſo far off now doſt ſtand?

Why hideſt thou thy face in time when trouble is at hand?

BASSUS.



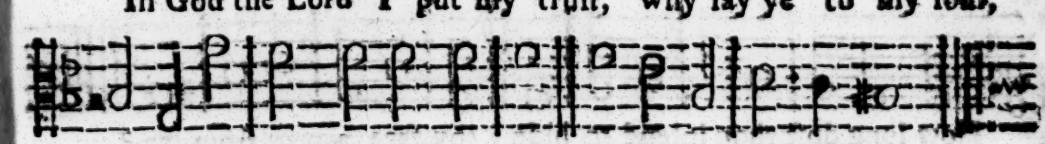
What is the cauſe that thou, O Lord, ſo far off now doſt ſtand?



Why hideſt thou thy face in time when trouble is at hand?

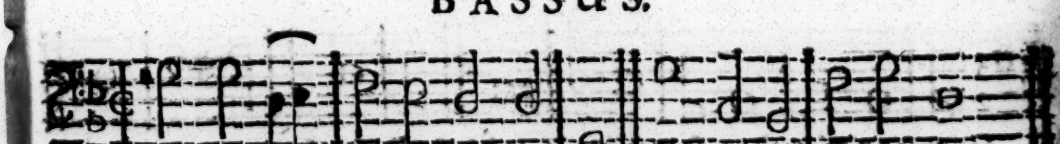
Psalm 11. MEDIUS. *Tho. R.* B. of M.

In God the Lord I put my truſt, why ſay ye to my ſoul,

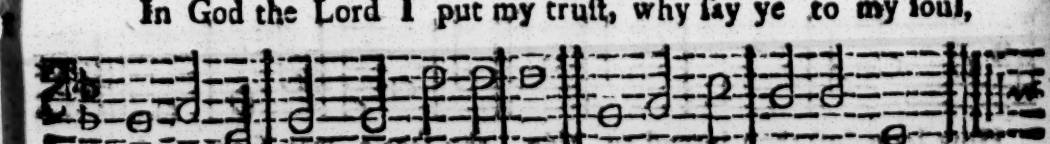


Un-to the mountains ſwiftly fly, as doth the winged fowl?

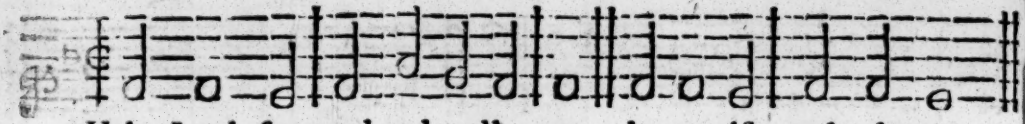
BASSUS.

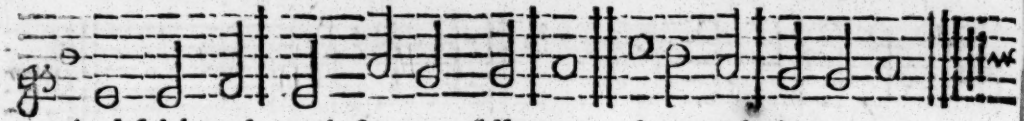


In God the Lord I put my truſt, why ſay ye to my ſoul,

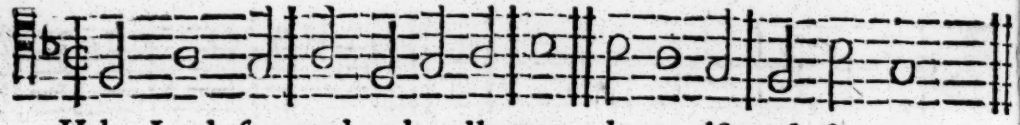


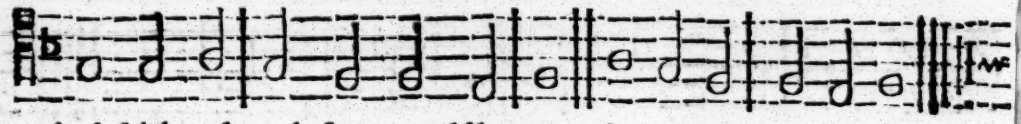
Un-to the mountains ſwiftly fly, as doth the winged fowl?



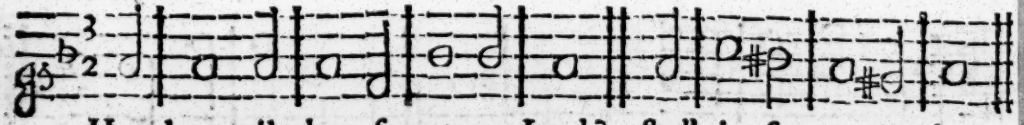


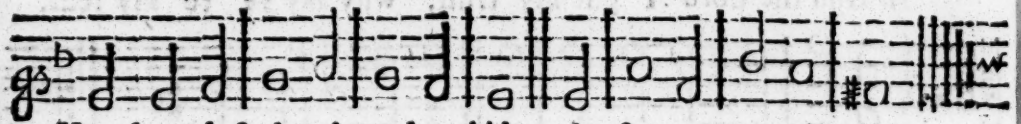
Dutch Tune. TENOR, or *Plain-ſong.*



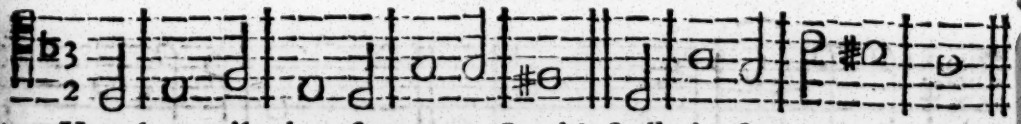


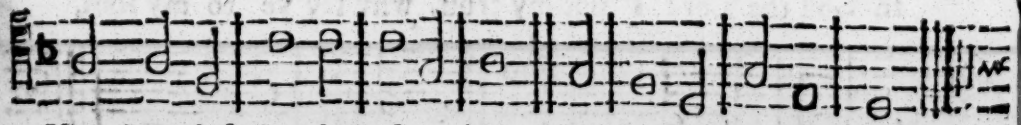
Pſalm 13. CANTUS. *T. Tomkins* B. *of* M.

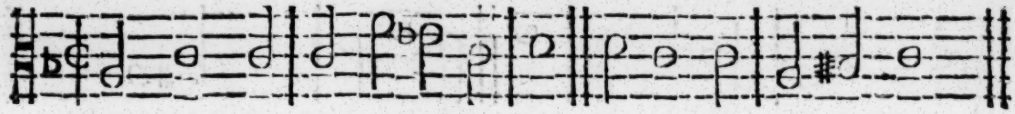




Worceſter Tune. TENOR, or *Plain-ſong.*



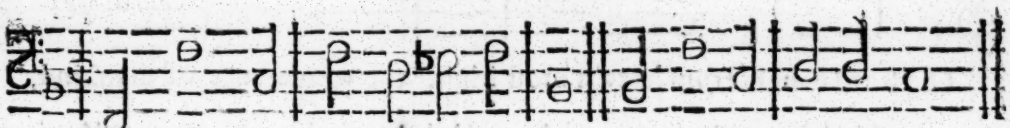




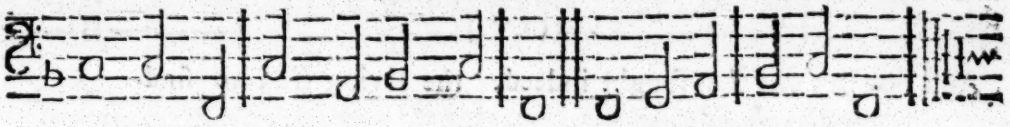
Help, Lord, for good and godly men do pe-riſh and decay;

And faith and truth from wordly men is parted clean a-way.

BASSUS.

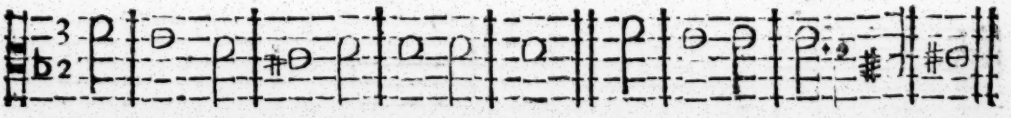


Help, Lord, for good and godly men do pe-riſh and de-cay;

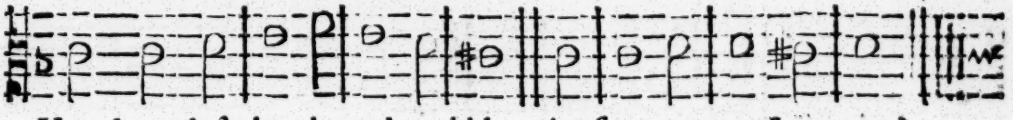


And faith and truth from worldly men is parted clean away.

Psalm 13. MEDIUS. *Tho. Tomkins* B. *of* M.

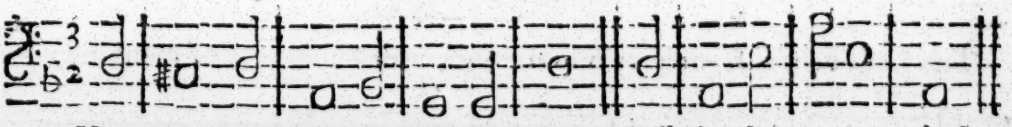


How long wilt thou forget me, Lord? ſhall it for e—ver be?



How long doſt thou intend to hide thy face a--way from me?

BASSUS.



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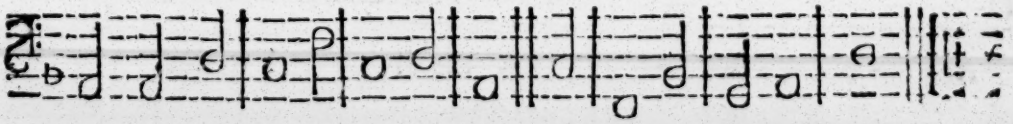
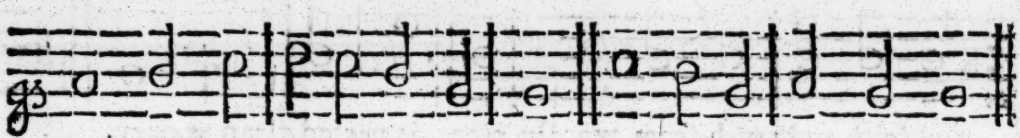
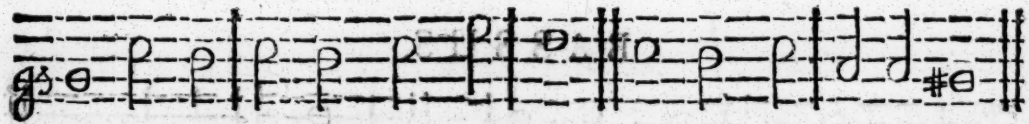


How long doſt thou intend to hide thy face a-way from me?

There is no God, do foolish men affirm in their mad mood:



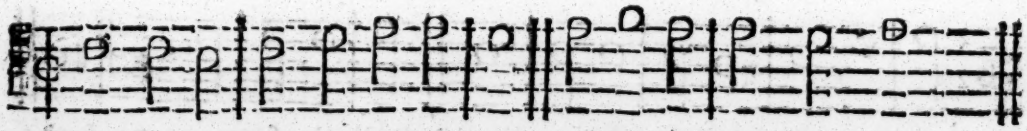
Their drifts are all corrupt and vain, not one of them doth good.



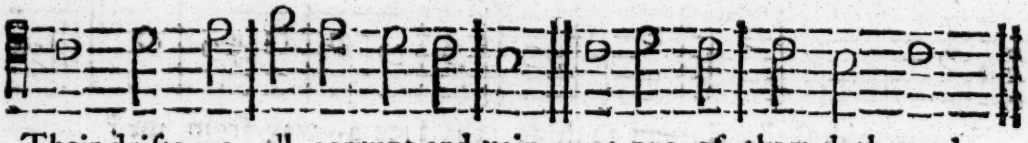
The Lord beheld from heav'n most high, the whole race of mankind,

And saw not one that sought indeed, the living God to find.

TENOR, or *Plain-song.*



There is no God, do foolish men affirm in their mad mood:



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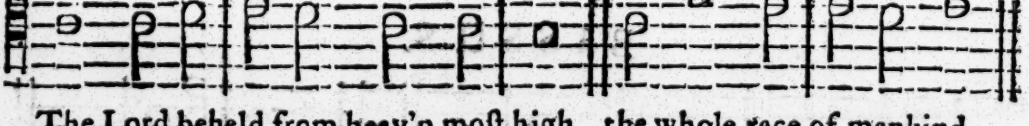
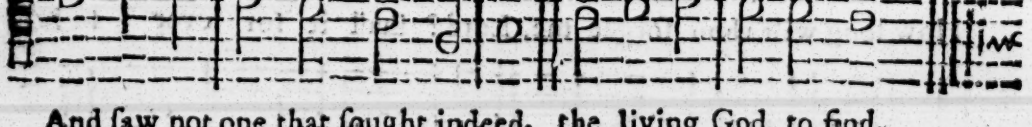
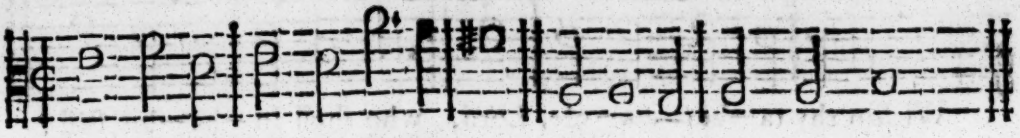


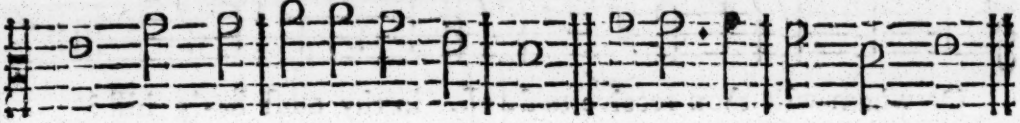
The Lord beheld from heav'n most high, the whole race of mankind,



And saw not one that sought indeed, the living God to find.



There is no God, do fooliſh men affirm in their mad mood:



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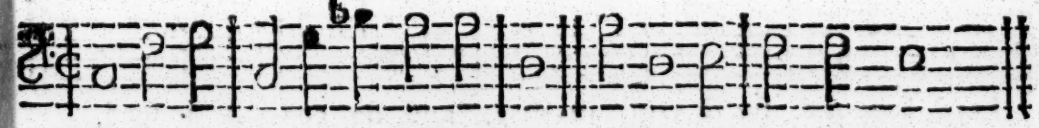
The Lord beheld from heav'n moſt high, the whole race of mankind,

And ſaw not one that ſought indeed, the living God to find.

BASSUS.



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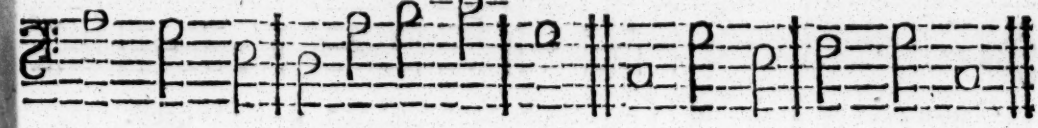
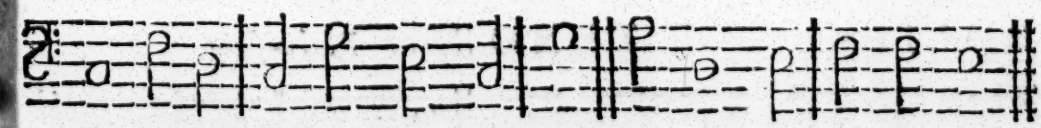
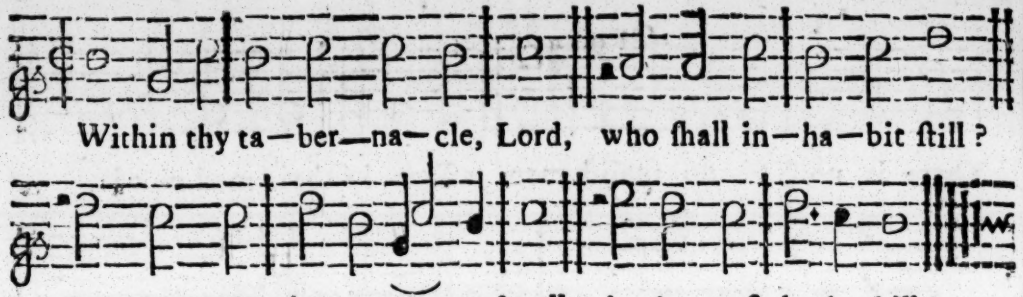


Their drifts are all corrupt and vain, not one of them doth good.

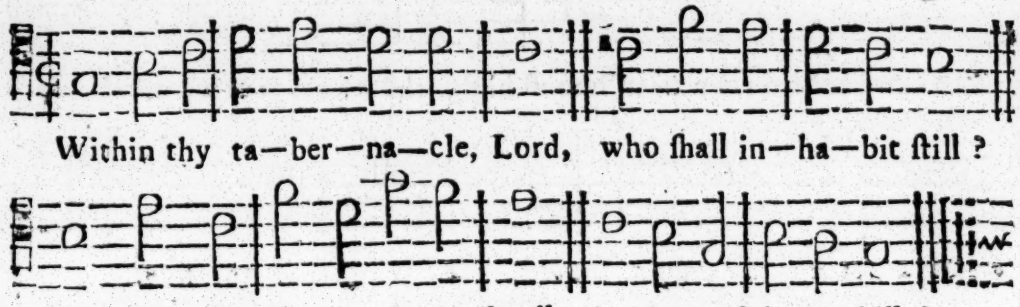


The Lord beheld from heav'n moſt high, the whole race of mankind,

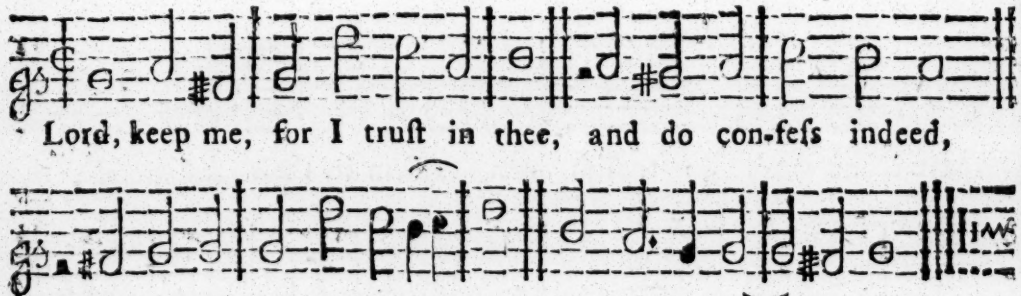
And ſaw not one that ſought in-deed, the living God to find.



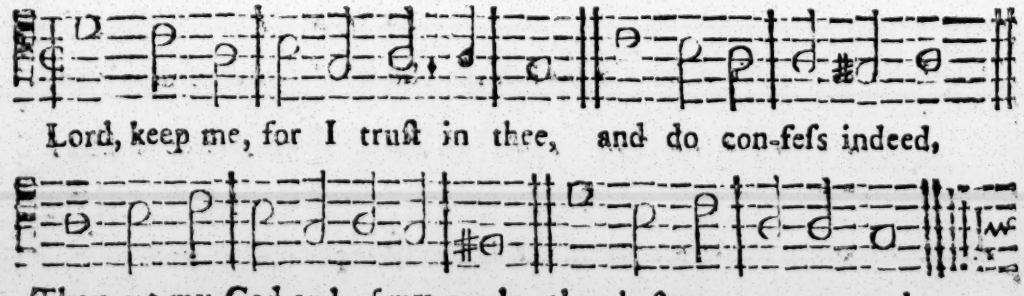
Exeter Tune. TENOR, or *Plain-ſong.*

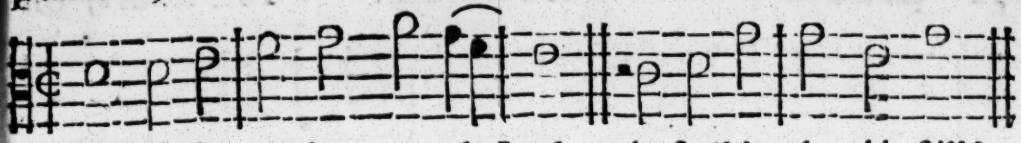


Pſalm 16. CANTUS. *Tho. R. B. of M.*

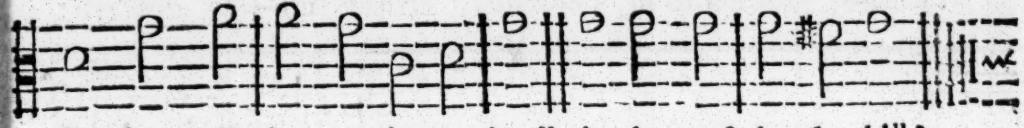


Briſtol Tune. TENOR, or *Plain-ſong.*



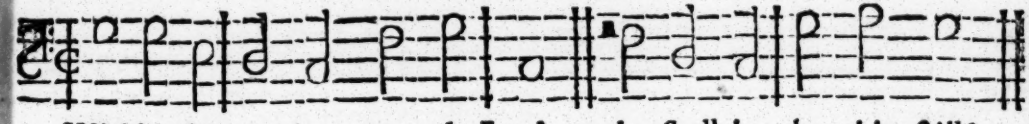


Within thy ta—ber—na—cle Lord, who ſhall in—ha—bit ſtill?

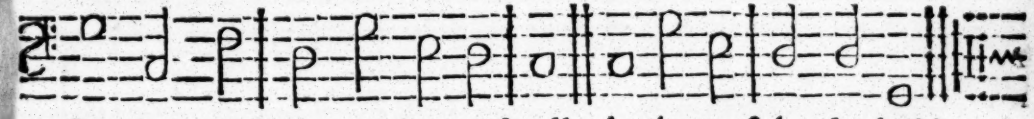


Or whom wilt thou receive to dwell, in thy moſt ho--ly hill?

BASSUS.

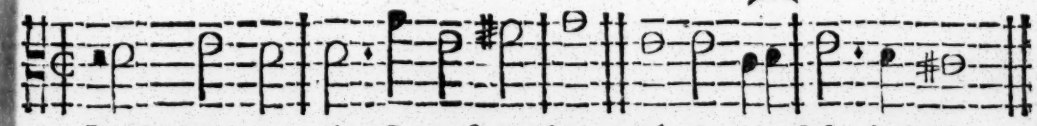


Within thy ta—ber—na—cle Lord, who ſhall in—ha—bit ſtill?



Or whom wilt thou receive to dwell, in thy moſt ho--ly hill?

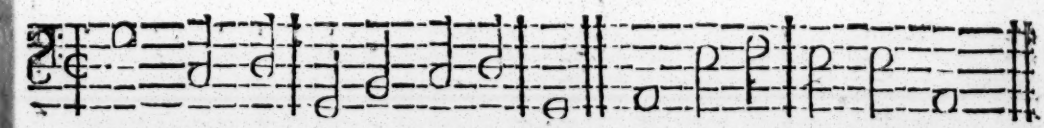
Psalm 16. MEDIUS. *Tho. R.* B. *of* M.



Lord, keep me, for I truſt in thee, and do confeſs indeed,

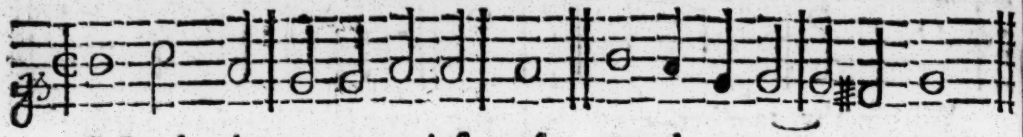
Thou art my God, and of my goods, thou haſt not a—ny need.

BASSUS.

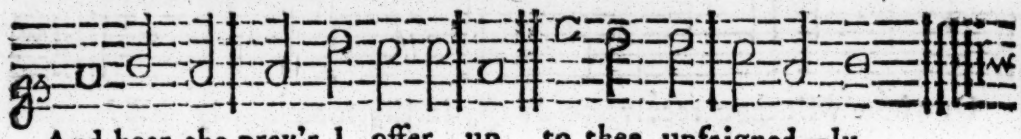


Lord, keep me, for I truſt in thee, and do confeſs indeed,

Thou art my God, and of my goods, thou haſt not a—ny need.

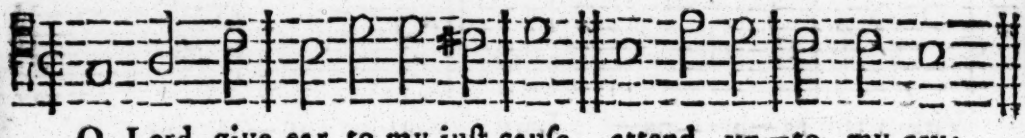


O Lord, give ear to my juſt cauſe, attend un—to my cry:

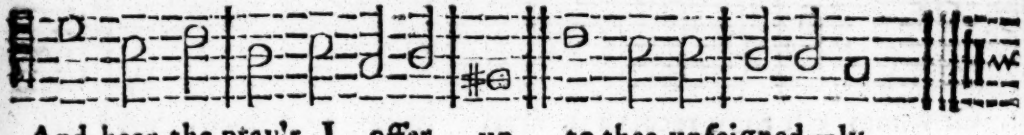


And hear the pray'r I offer up, to thee unfaigned—ly.

Salisbury Tune. TENOR, or *Plain-ſong.*

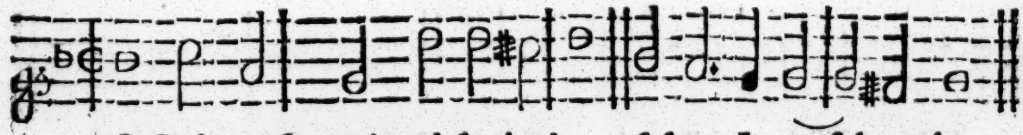


O Lord, give ear to my juſt cauſe, attend un—to my cry:

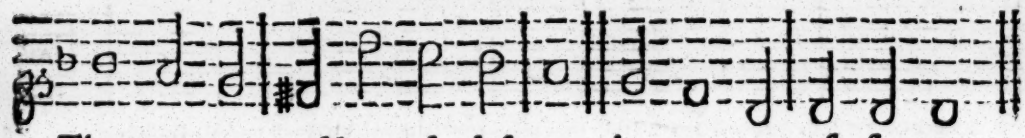


And hear the pray'r I offer up, to thee unfeigned—ly.

Pſalm. 18. CANTUS. *W. Cobbold.*

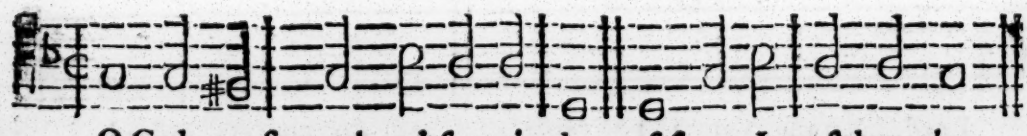


O God, my ſtrength and fortitude, of force I muſt love thee;

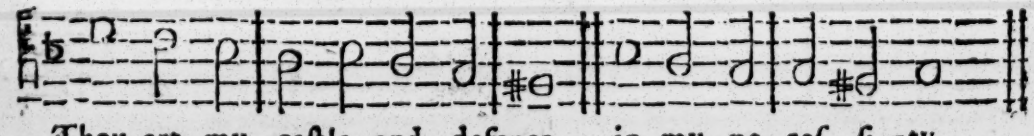


Thou art my caſtle and defence, in my ne--ceſ—ſi—ty.

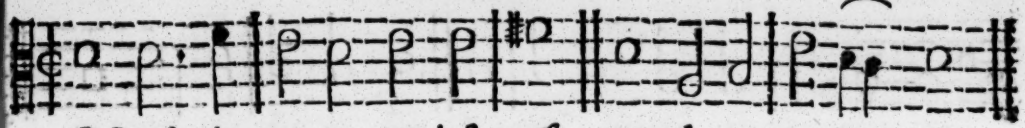
TENOR, or *Plain-ſong.*



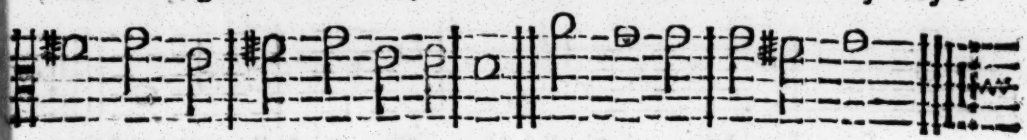
O God, my ſtrength and for--titude, of force I muſt love thee;



Thou art my caſtle and defence, in my ne--ceſ—ſi—ty.

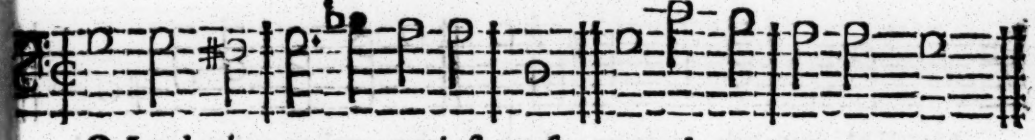


O Lord, give ear to my juſt cauſe, attend un—to my cry:



And hear the pray'r I offer up, to thee unfeigned—ly.

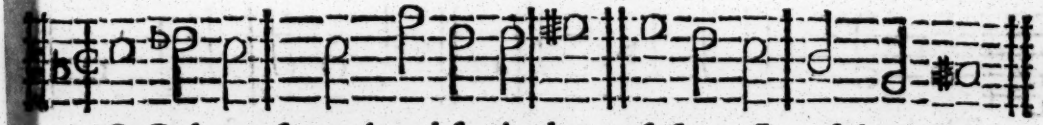
BASSUS.



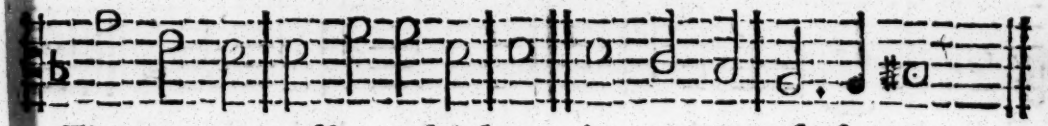
O Lord, give ear to my juſt cauſe, attend un—to my cry:

And hear the pray'r I offer up, to thee unfeigned—ly.

Psalm 18. MEDIUS. *W. Cabbold.*



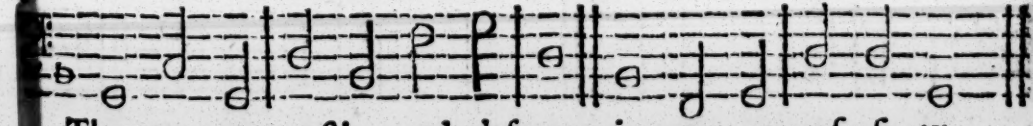
O God my ſtrength and fortitude, of force I muſt love thee;



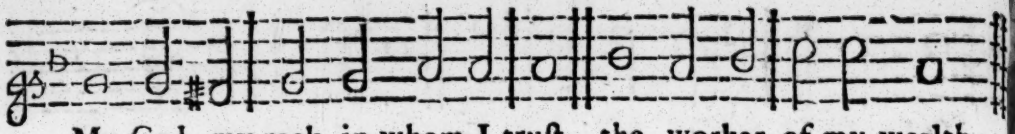
Thou art my caſtle and defence, in my ne--ceſ—ſi—ty.

BASSUS.

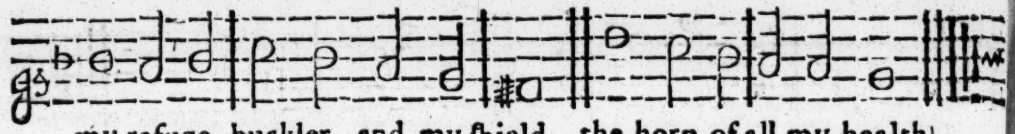
O God, my ſtrength and for--titude, of force I muſt love thee;



Thou art my caſtle and defence, in my ne--ceſ—ſi—ty.

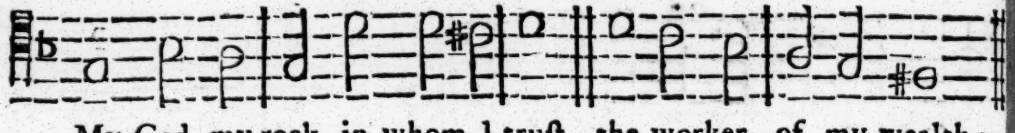


My God, my rock, in whom I truſt, the worker of my wealth;

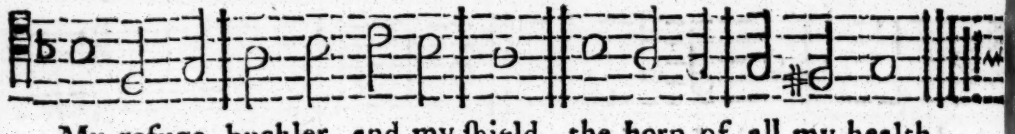


my refuge, buckler, and my ſhield, the horn of all my health.

TENOR, or *Plain-ſong.*

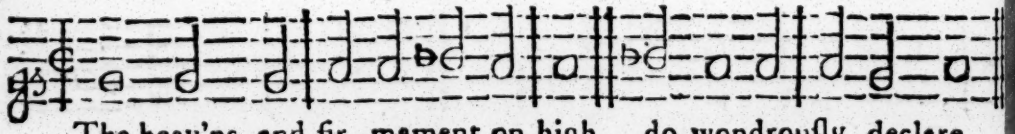


My God, my rock, in whom I truſt, the worker of my wealth;

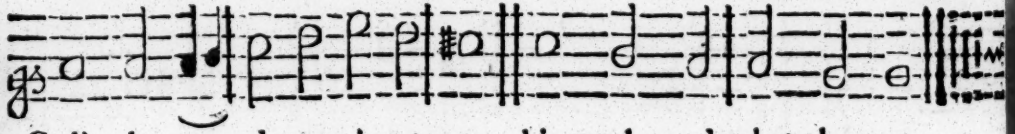


My refuge, buckler, and my ſhield, the horn of all my health.

Pſalm 19. CANTUS. *Tho. R. B. of* M.

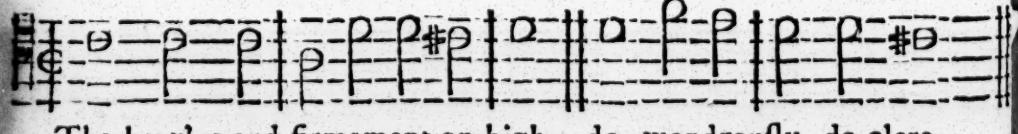


The heav'ns and fir--mament on high, do wondrouſly declare,

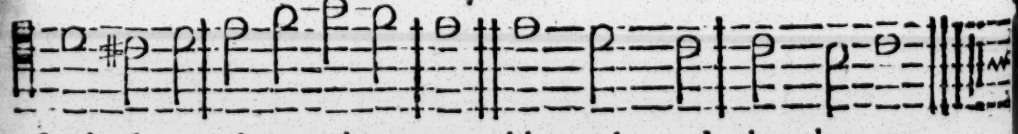


God's glo--ry and om-ni-potence, his works, and what they are.

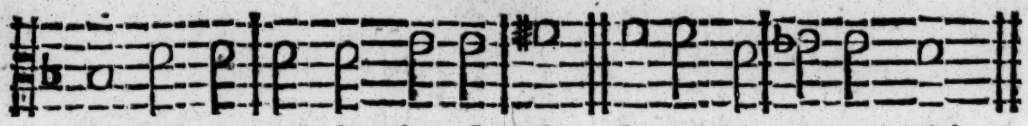
Wells, or *Glaſenbury* Tune. TENOR, or *Plain-ſong.*



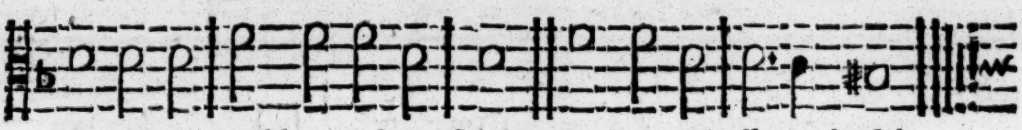
The heav'ns and firmament on high, do wondrouſly de-clare,



God's glory and om--ni-potence, his works, and wh t they are.



My God, my rock, in whom I truſt, the worker of my wealth;



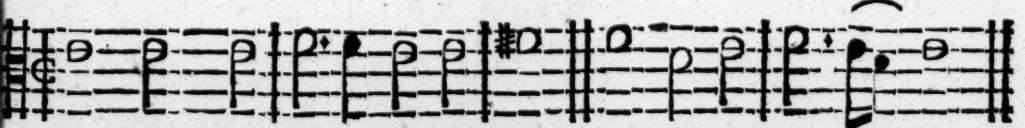
My refuge, buckler, and my ſhield, the horn of all my health.

BASSUS.

My God, my rock, in whom I truſt, the worker of my wealth;

My refuge, buckler, and my ſhield, the horn of all my health.

Pſalm 19. **MEDIUS.** *Tho. R. B. of M.*

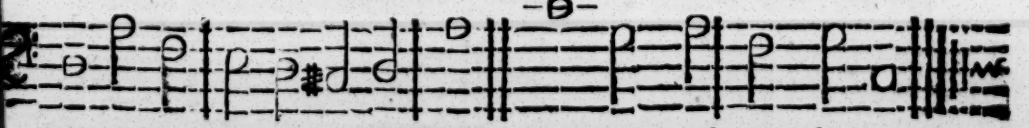


The Heav'ns and firmament on high, do wondrouſly de-clare,

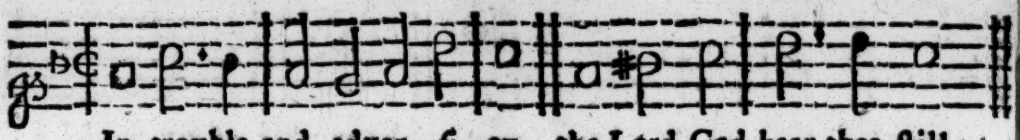
God's glory and om-ni-potence, his works, and what they are.

BASSUS.

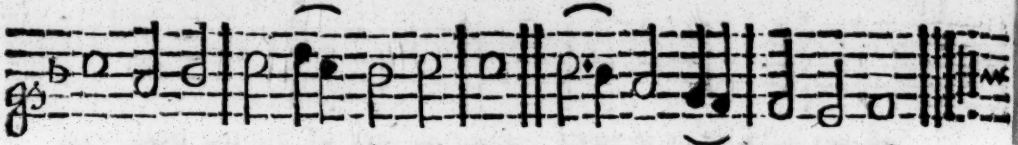
The Heav'ns and firmament on high, do wondrouſly declare,



God's glory and om-ni--potence, his works, and what they are.

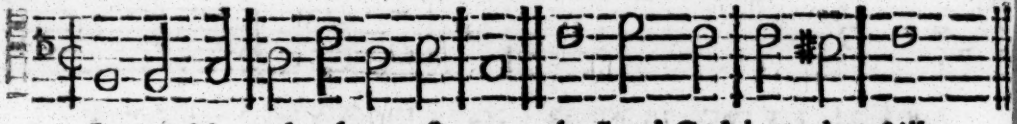


In trouble and adver—ſi—ty, the Lord God hear thee ſtill;

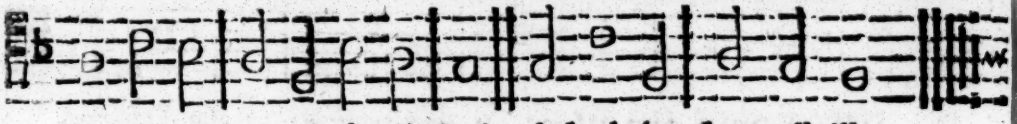


The Majeſ—ty of *Jacob*'s God, defend thee from all ill.

Ely Tune. TENOR, or *Plain-ſong.*



In trouble and adver—ſi—ty, the Lord God hear thee ſtill;



The Majeſ—ty of *Jacob*'s God, defend thee from all ill.

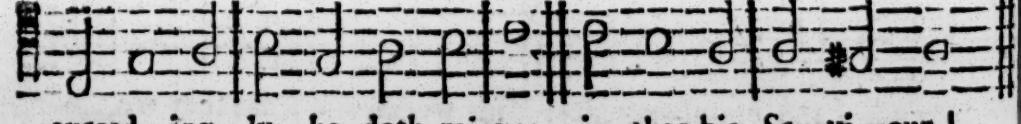
Pſalm 21. CANTUS. *John Bennet.*

O Lord, how joy—ful is the King, in thy ſtrength and thy pow'r!

Exceed—ing—ly he doth rejoyce, in thee his Sa—vi—our.

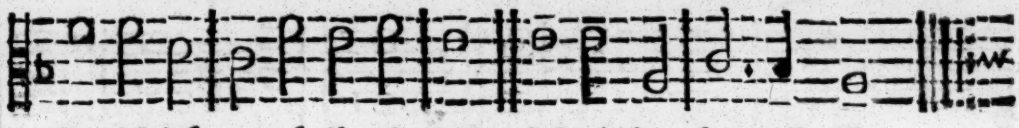
TENOR, or *Plain-ſong.*

O Lord, how joy-ful is the King, in thy ſtrength and thy pow'r!



exceed—ing—ly he doth rejoyce, in thee his Sa—vi—our,

In trouble and ad—ver—ſi—ty, the Lord God hear thee ſtill;



The Majeſ—ty of *Jacob*'s God, defend thee from all ill.

BASSUS.

In trouble and ad-ver—ſi—ty, the Lord God hear thee ſtill;

The Majeſ—ty of *Jacob*'s God, defend thee from all ill.

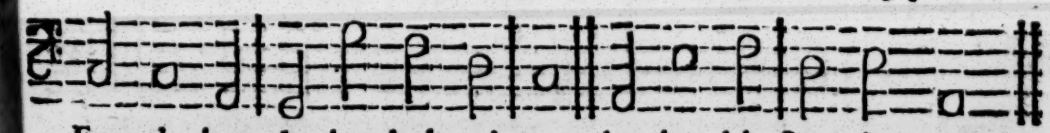
Pſalm 21. MEDIUS. *John Bennet.*

O Lord, how joy-ful is the King, in thy ſtrength and thy pow'r!

Exceed—ing—ly he doth rejoyce, in thee his Sa—vi—our.

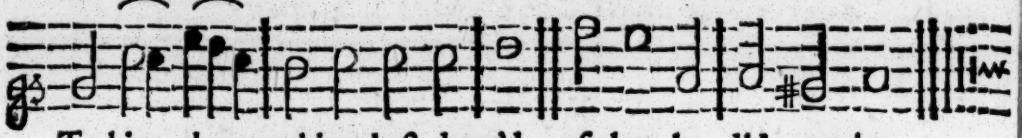
BASSUS.

O Lord, how joyful is the King, in thy ſtrength and thy pow'r!



Exceed—ing—ly he doth rejoyce, in thee his Sa—vi—our.

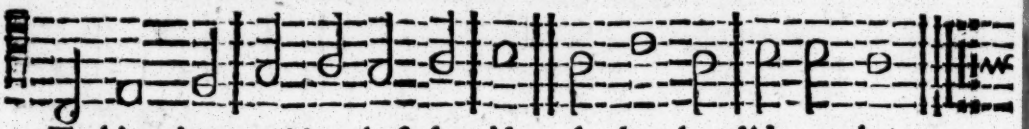
For thou haſt given un—to him, his god—ly heart's de—ſire:



To him thou nothing haſt deny'd, of that he did require.

TENOR, or *Plain-ſong.*

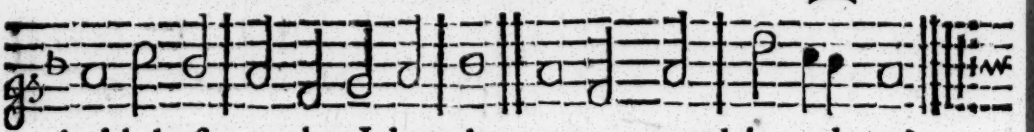
For thou haſt gi-ven un—to him, his godly heart's de—ſire:



To him thou nothing haſt deny'd, of that he did require.

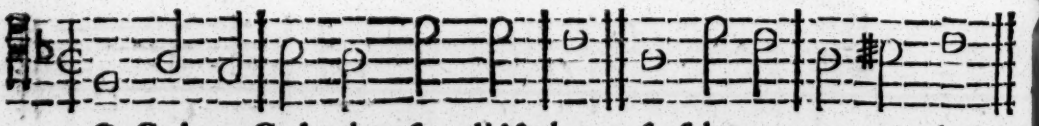
Pſalm 22. CANTUS. *Tho. R. B. of* M.

O God my God, wherefore didſt thou, forſake me utter—ly?

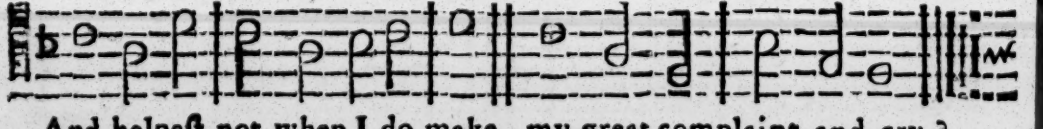


And helpeſt not when I do make, my great complaint and cry?

Chicheſter Tune. TENOR, or *Plain-ſong.*

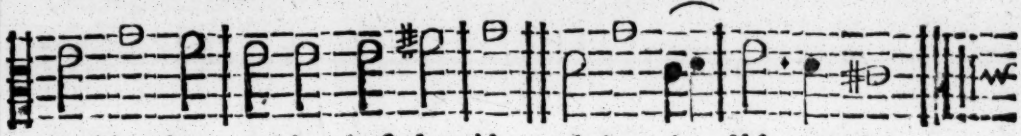


O God my God, wherefore didſt thou, forſake me ut—ter—ly?



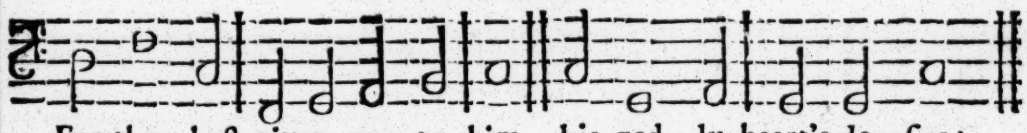
And helpeſt not when I do make, my great complaint and cry?

For thou haſt given un—to him, his god—ly heart's de—ſire:

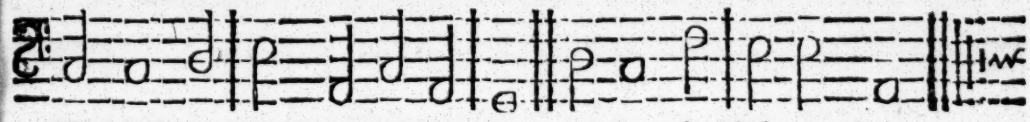


To him thou nothing haſt deny'd, of that he did require.

BASSUS.

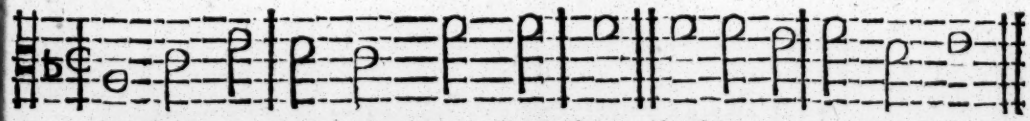


For thou haſt given un—to him, his god—ly heart's de—ſire:

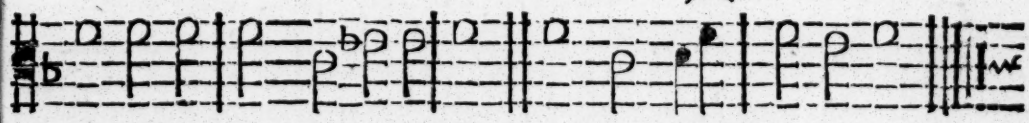


To him thou nothing haſt deny'd, of that he did require.

Pſalm 22. MEDIUS. *Tho. R. B. of M.*



O God my God, wherefore didſt thou, forſake me ut—ter—ly?

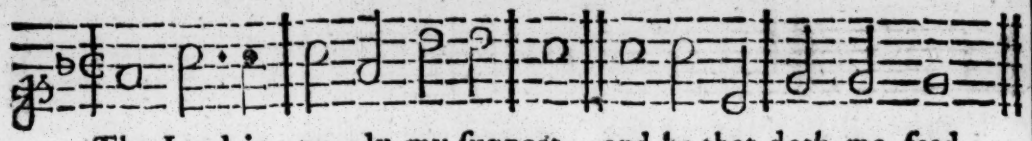


And helpeſt not when I do make, my great complaint and cry?

BASSUS.

O God my God, wherefore doſt thou, forſake me ut—ter—ly?

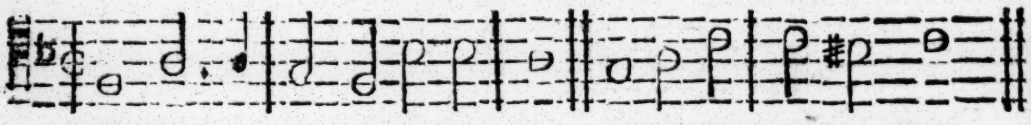
And helpeſt not when I do make, my great complaint and cry?



The Lord is on—ly my ſupport, and he that doth me feed;

How can I then lack a—ny thing, whereof I ſtand in need?

Wincheſter Tune. TENOR, or *Plain-ſong.*

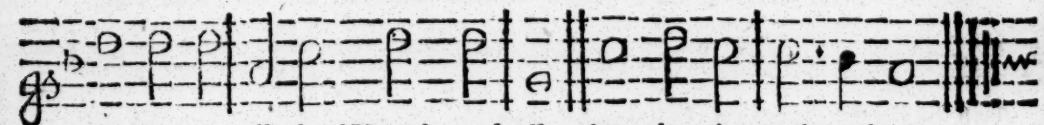


The Lord is on—ly my ſupport, and he that doth me feed;

How can I then lack a—ny thing, whereof I ſtand in need?

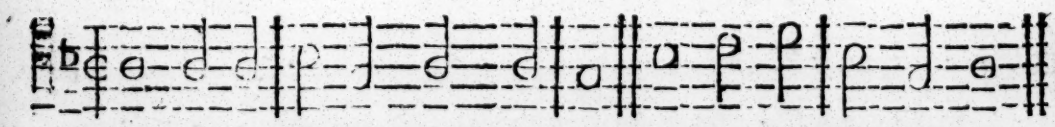
Pſalm 24. CANTUS. *Richard Alliſon.*

The earth is all the Lord's, with all her ſtore of Fur—niture:

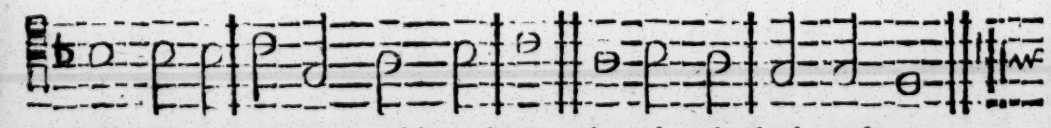


Yea, his is all the World, and all that therein doth endure.

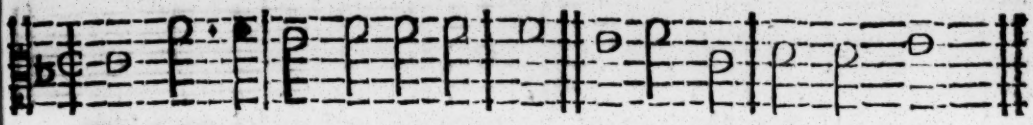
Rocheſter Tune. TENOR, or *Plain-ſong.*



The earth ie all the Lord's with all her ſtore of Fur—niture:



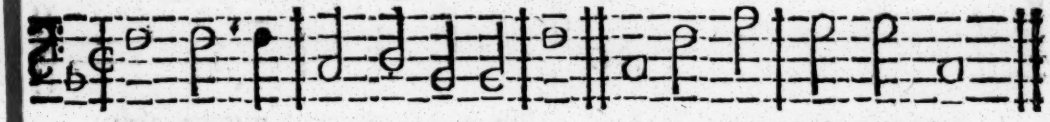
Yea, his is all the world, and all that therein doth endure.



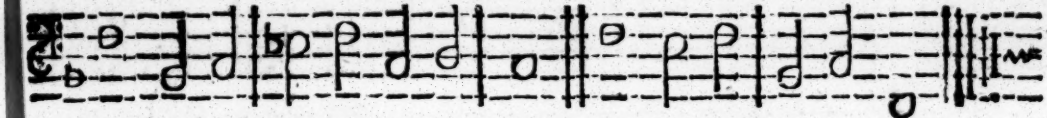
The Lord is on—ly my ſupport, and he that doth me feed?

How can I then lack a—ny thing, whereof I ſtand in need?

BASSUS.

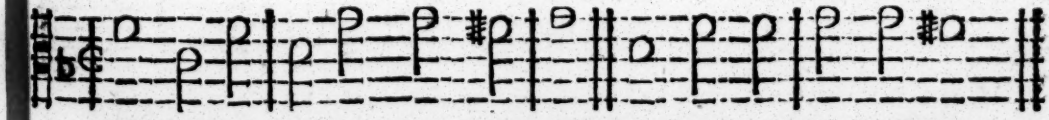


The Lord is on—ly my ſupport, and he that doth me feed;

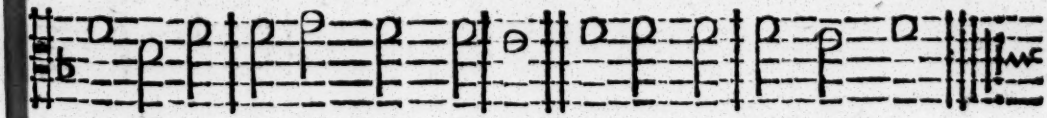


How can I then lack a—ny thing, whereof I ſtand in need?

Pſalm 24. MEDIUS. *Richard Alliſon.*

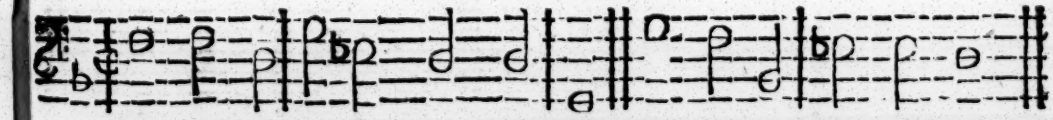


The eatth is all the Lord's, with all her ſtore of Fur—niture:



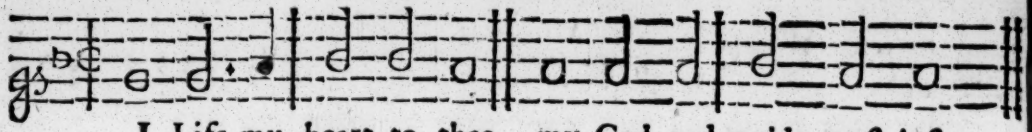
Yea, his is all the world, and all that therein doth endure.

BASSUS.



The earth is all the Lord's, with all her ſtore of Fur—niture:

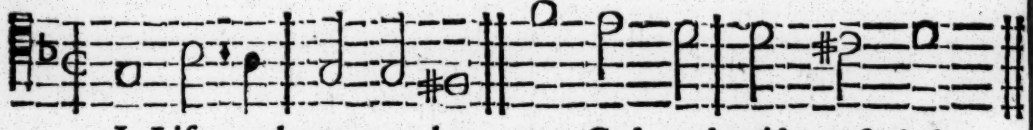
Yea, his is all the world, and all that there n doth endure.



I Lift my heart to thee, my God and guide moſt juſt;

Now ſuffer me to take no ſhame, for in thee do I truſt.

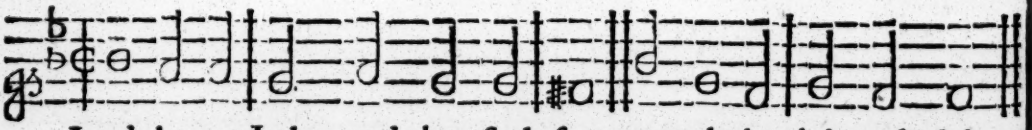
Canterbury Tune. TENOR, or *Plain-ſong.*



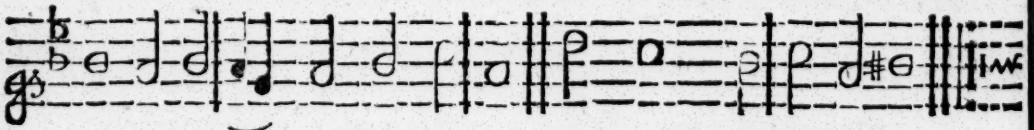
I Lift my heart to thee, my God and guide moſt juſt;

Now ſuffer me to take no ſhame, for in thee do I truſt.

Pſalm 26. CANTUS. *Tho. R. B. of M.*

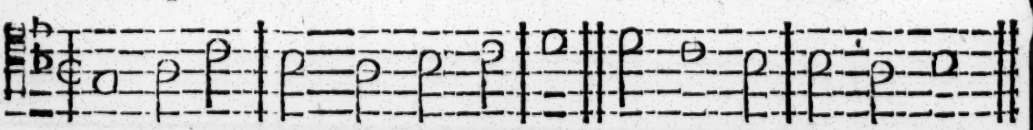


Lord, be my Judge, and thou ſhalt ſee my paths be right and plain:

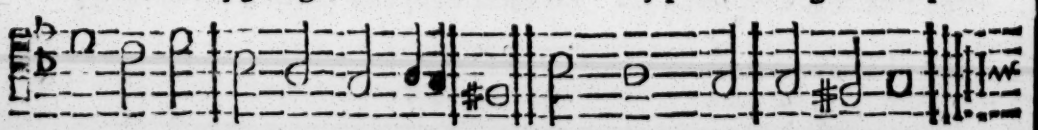


I truſt in God, and hope that he with ſtrength will me ſuſtain.

Wolverhampton Tune. TENOR, or *Plain-ſong.*



Lord, be my Judge, and thou ſhalt ſee my paths be right and plain:



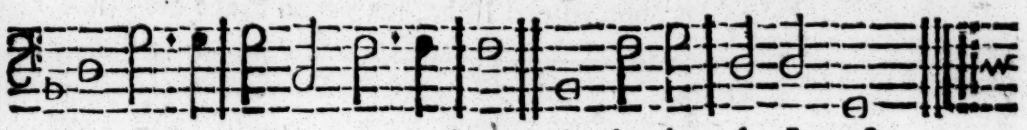
I truſt in God, and hope that he with ſtrength will me ſuſtain.

I Lift my heart to thee, my God and guide moſt juſt;

Now ſuffer me to take no ſhame, for in thee do I truſt.

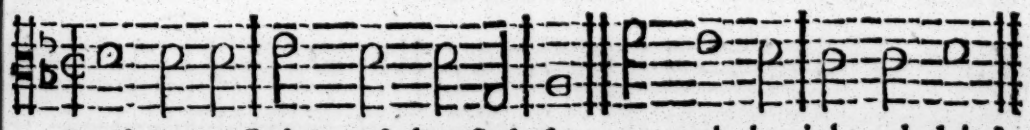
BASSUS.

I Lift my heart to thee, my God and guide moſt juſt;



Now ſuffer me to take no ſhame, for in thee do I truſt.

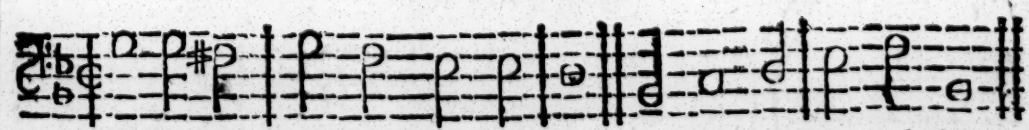
Pſalm 26. MEDIUS. *Tho. R.* B. *of* M.



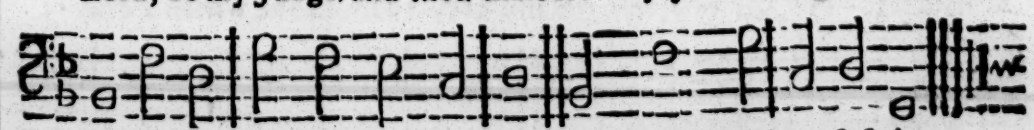
Lord, be my Judge, and thou ſhalt ſee my paths be right and plain?

I truſt in God, and hope that he with ſtrength will me ſuſtain.

BASSUS.



Lord, be my Judge, and thou ſhalt ſee my paths be right and plain?



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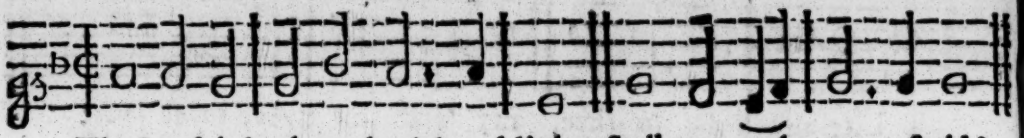
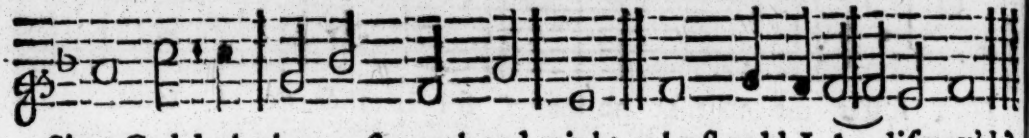
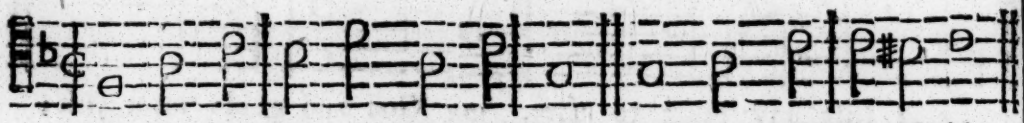


The Lord is both my health and light, ſhall man make me afraid?

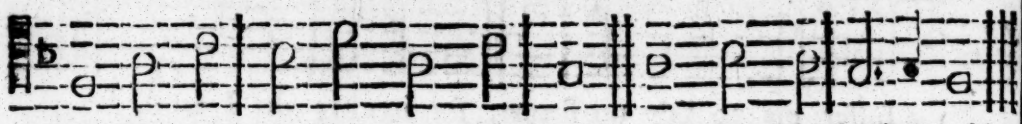


Since God doth give me ſtrength and might, why ſhould I be diſmay'd?

York Tune. TENOR, or *Plain-ſong.*

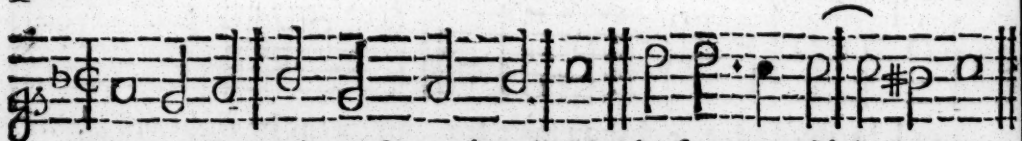


The Lord is both my health and light, ſhall man make me afraid?



Since God doth give me ſtrength and might, why ſhould I be diſmay'd?

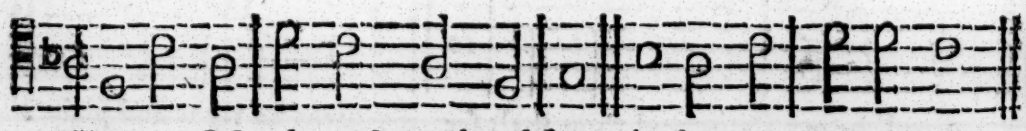
Pſalm 28. CANTUS. *Tho. R.* B. *of* M.



Thou art, O Lord, my ſtrength and ſtay, the ſuccour which I crave;

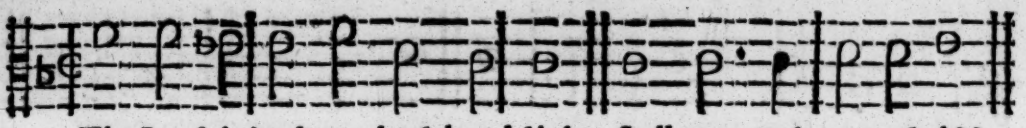
Neglect me not, leſt I be like them that are laid in grave.

Durham Tune. TENOR, or *Plain-ſong.*

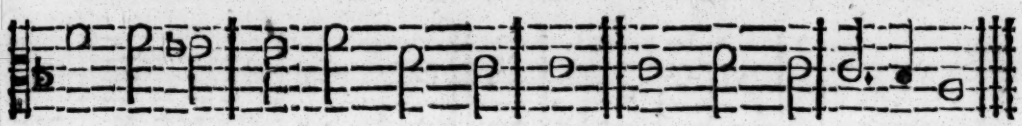


Thou art, O Lord, my ſtrength and ſtay, the ſuccour which I crave;

Neglect me not, leſt I be like them that are laid in grave.

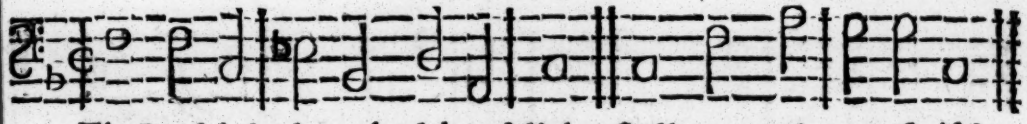


The Lord is both my health and light, ſhall man make me afraid?

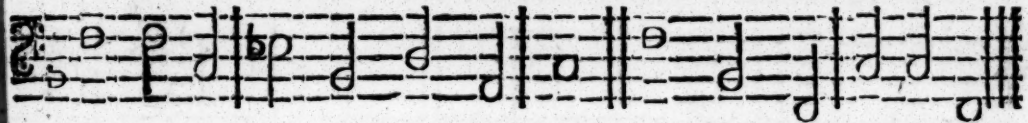


Since God doth give me ſtrength and might, why ſhould I be diſmay'd?

BASSUS.



The Lord is both my health and light, ſhall man make me afraid?



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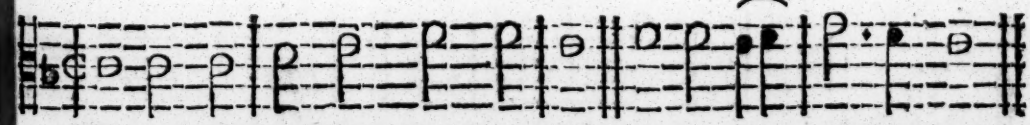
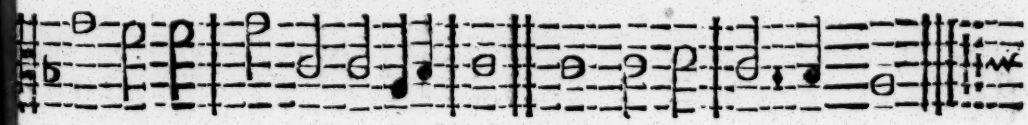
Pſalm 28. MEDIUS. *Tho. R.* B. *of* M.

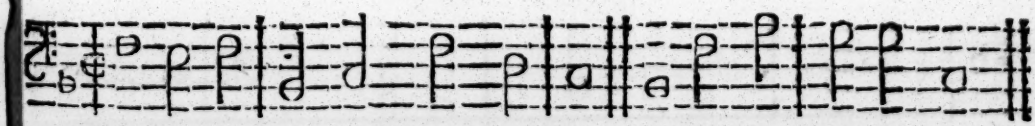


Thou art, O Lord, my ſtrength and ſtay, the ſuccour which I crave?



Neglect me not, leſt I be like them that are laid in grave.

BASSUS.



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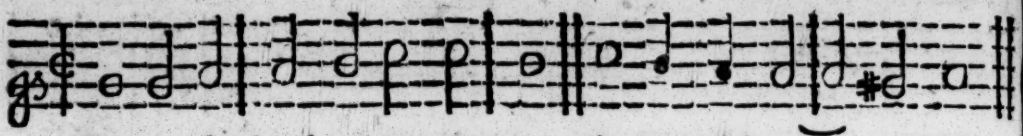
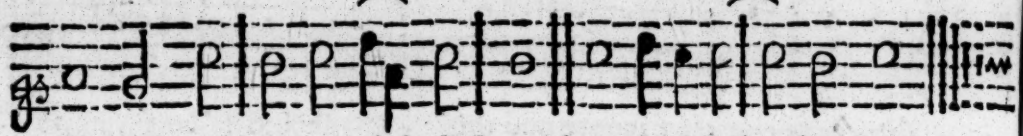
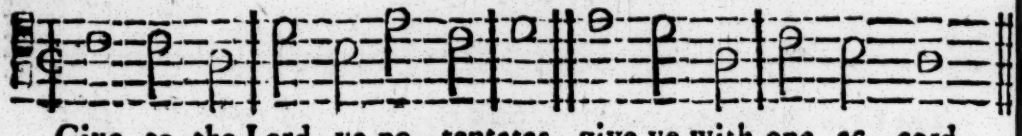


Give to the Lord, ye po—tentates, give ye with one accord,

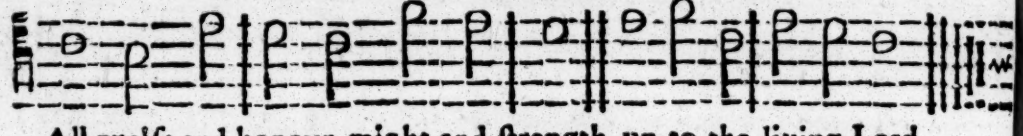


All praiſe and honour, might & ſtrength un-to the li—ving Lord.

Carliſle Tune. TENOR, or *Plain-ſong.*

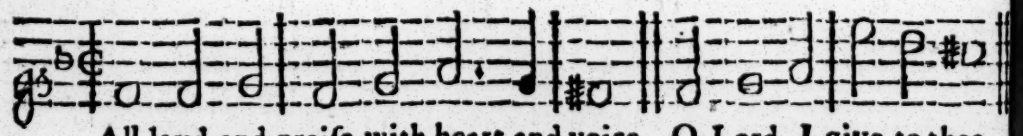


Give to the Lord, ye po—tentates, give ye with one ac—cord,

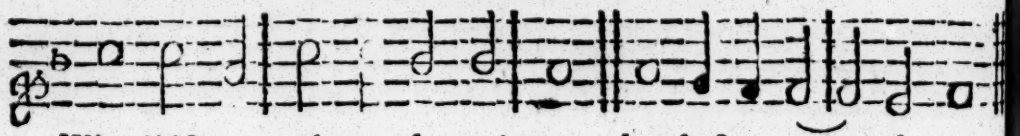


All praiſe and honour, might and ſtrength un-to the living Lord.

Pſalm 30. CANTUS. *Tho. R. B. of M.*

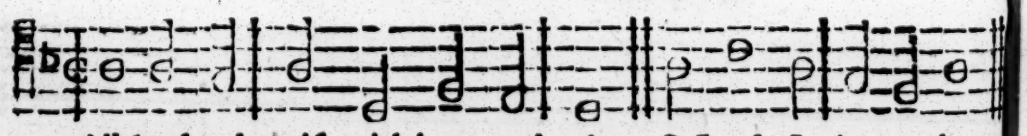


All laud and praiſe with heart and voice, O Lord, I give to thee,

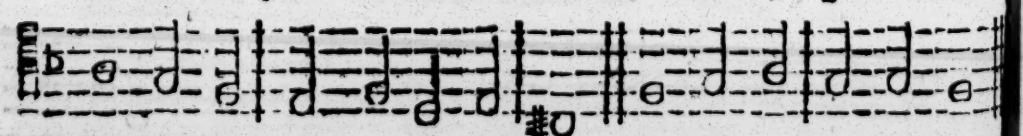


Who didſt not make my foes rejoyce, but haſt ex—alt—ed me.

TENOR, or *Plain-ſong.*

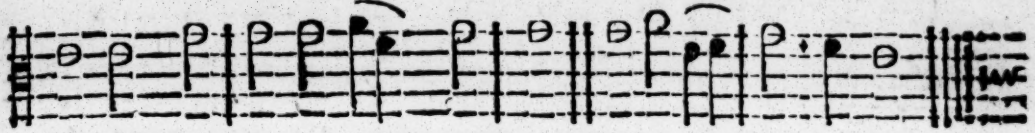


All laud and praiſe with heart and voice, O Lord, I give to thee.



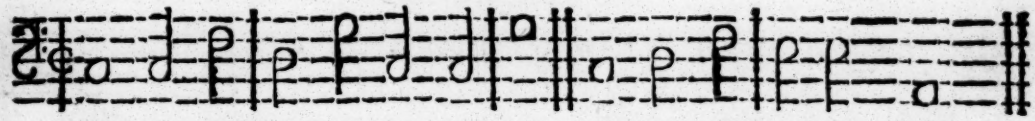
Who didſt not make my foes rejoyce, but haſt ex—alt—ed me.

Give to the Lord, ye po—tentates, give ye with one ac-cord,

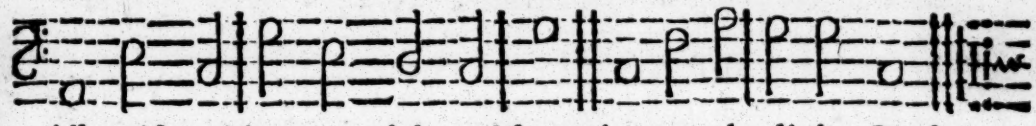


All praiſe and honour, might and ſtrength unto the living Lord.

BASSUS.



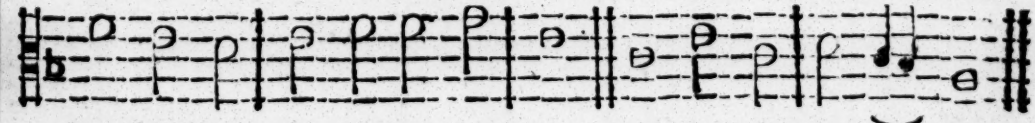
Give to the Lord, ye po—tentates, give ye with one ac—cord,



All praiſe and honour, might and ſtrength un-to the living Lord.

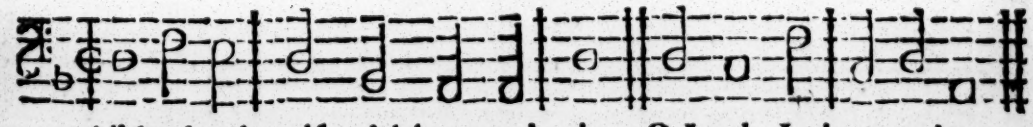
Psalm 30. MEDIUS. *Tho. R. B. of M.*

All laud and praiſe with heart and voice, O Lord, I give to thee,

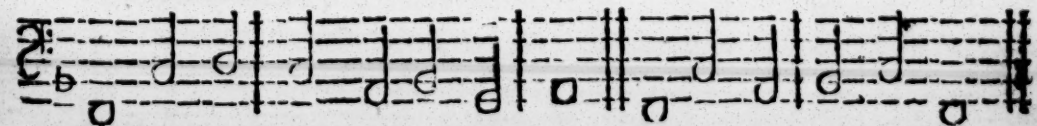


Who didſt not make my foes rejoyce, but haſt ex—alt—ed me.

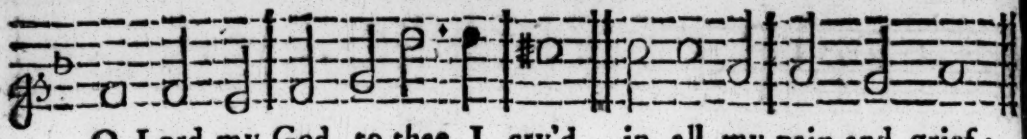
BASSUS.



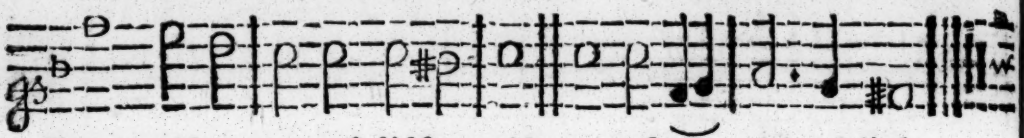
All laud and praiſe with heart and voice, O Lord, I give to thee,



Who didſt not make my foes rejoyce, but haſt ex—alt—ed me.



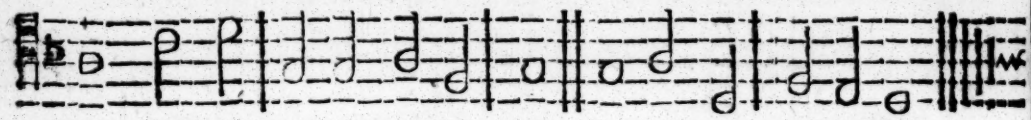
O Lord my God, to thee I cry'd in all my pain and grief;



Thou gav'ſt an ear, and didſt provide to eaſe me with re-lief.

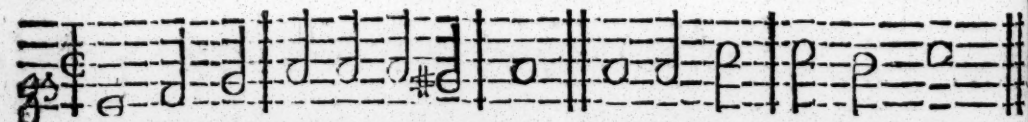
TENOR, or *Plain-ſong.*

O Lord my God, to thee I cry'd in all my pain and grief;

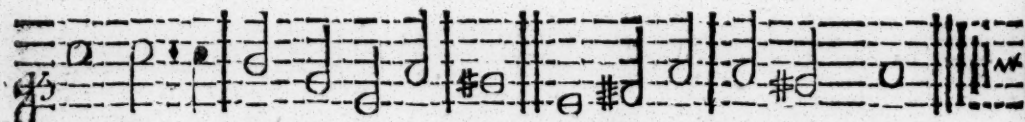


Thou gav'ſt an ear, and didſt provide to eaſe me with relief.

Pſalm 31. CANTUS. *John Bennet.*

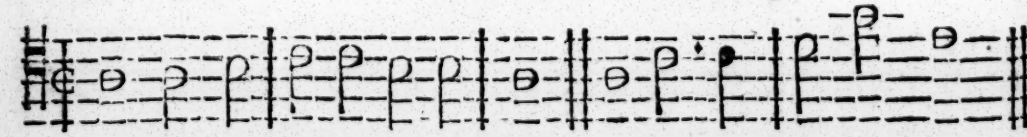


O Lord, I put my truſt in thee, let nothing work me ſhame:



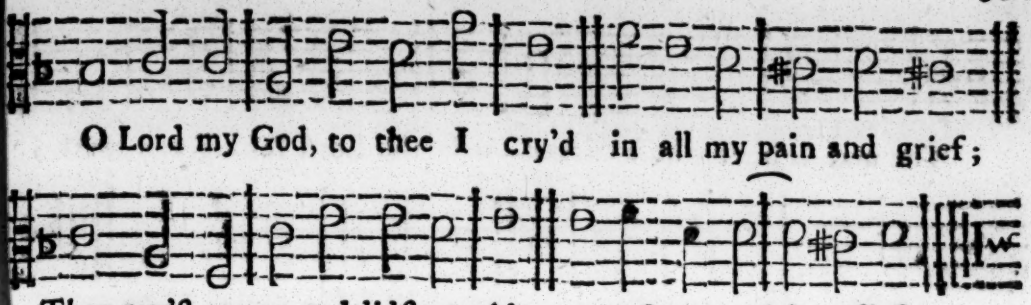
As thou art juſt, de—li—ver me and ſet me free from blame.

Cheſhire Tune. TENOR, or *Plain-ſong.*



O Lord, I put my truſt in thee, let nothing work me ſhame:

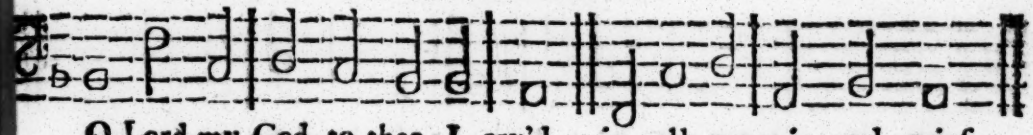
As thou art juſt, de—li—ver me and ſet me free from blame.



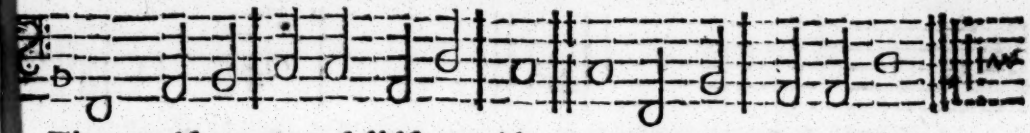
O Lord my God, to thee I cry'd in all my pain and grief;

Thou gav'ſt an ear, and didſt provide to eaſe me with relief.

BASSUS.



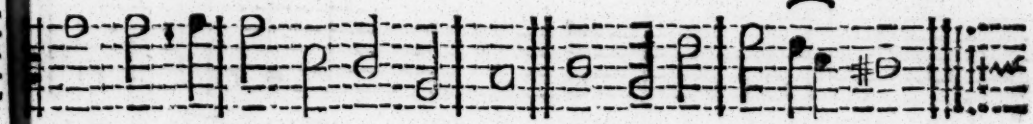
O Lord my God, to thee I cry'd in all my pain and grief;



Thou gav'ſt an ear, and didſt provide to eaſe me with relief.

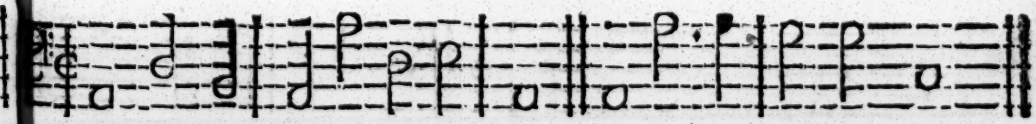
Pſalm 31. MEDIUS. *John Bennet.*

O Lord, I put my truſt in thee, let nothing work me ſhame:

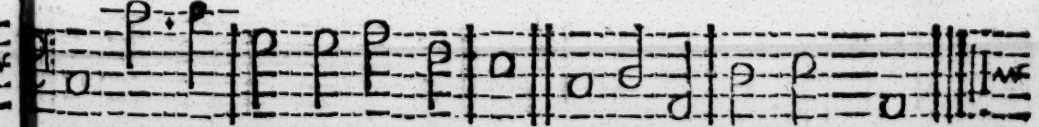


As thou art juſt, de—li—ver me and ſet me free from blame.

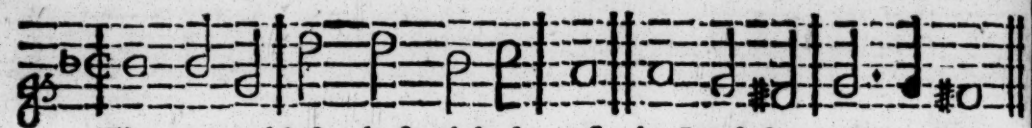
BASSUS.



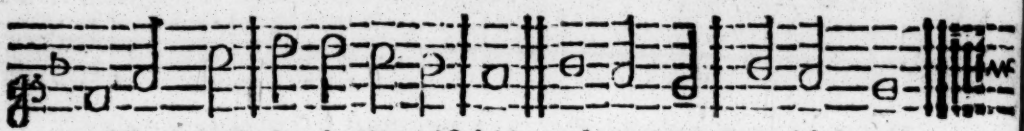
O Lord, I put my truſt in thee, let nothing work me ſhame:



As thou art juſt de—li—ver me and ſet me free from blame.

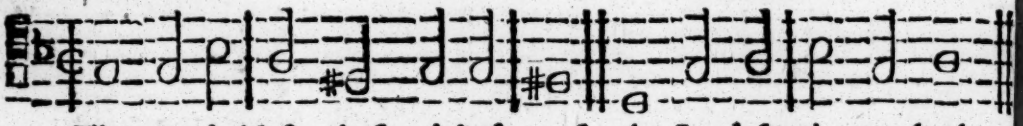


The man is bleſt whoſe wicked—neſs the Lord for—given hath;

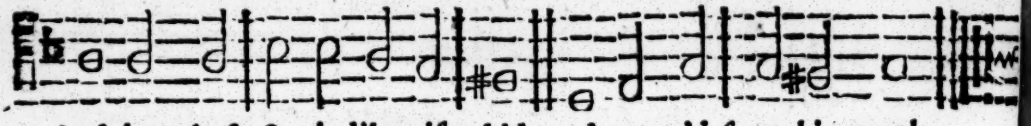


And he whoſe ſin is likewiſe hid and cover'd from his wrath.

The Kings Tune. TENOR, or *Plain-ſong.*

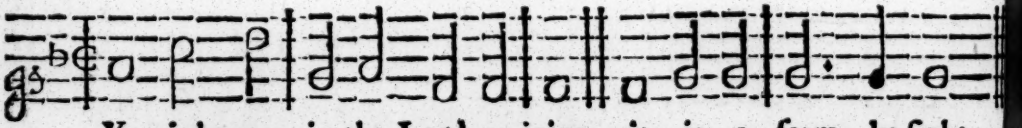


The man is bleſt whoſe wicked—neſs the Lord forgi—ven hath;

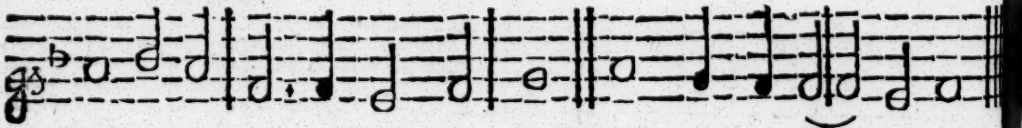


And he whoſe ſin is likewiſe hid and cover'd from his wrath.

Psalm 33 CANTUS. *Tho. R. B. of* M.

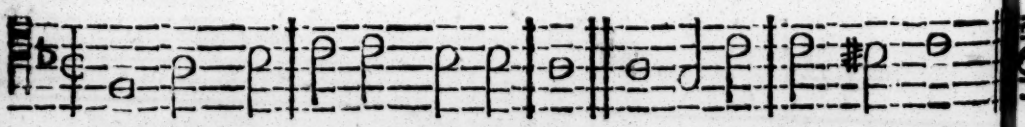


Ye righteous, in the Lord re-joice, it is a ſeem-ly ſight,

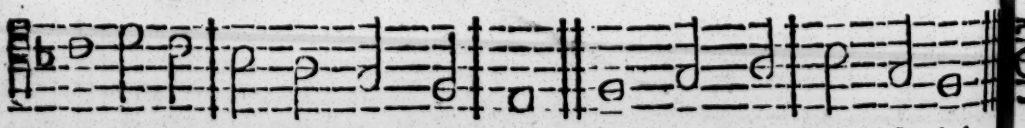


that upright men with thankful voice ſhould praiſe the Lord of might.

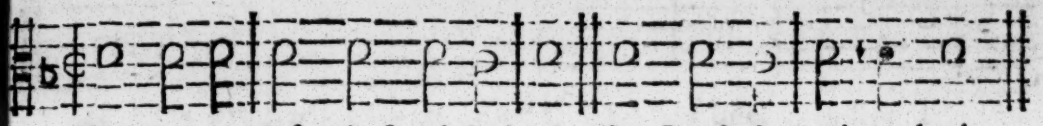
Dukes Tune. TENOR, or *Plain-ſong.*



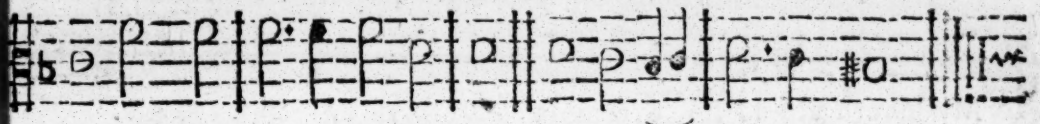
Ye righteous, in the Lord rejoice, it is a ſeem—ly ſight,



that upright men with thankful voice ſhould praiſe the Lord of might.



The man is bleſt whoſe wickedneſs the Lord for—given hath;



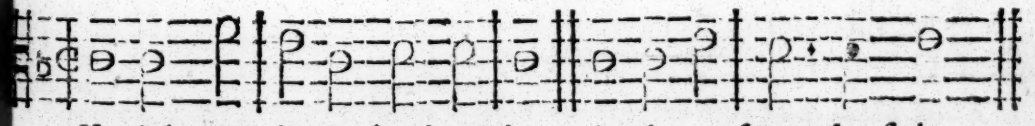
And he whoſe ſin is likewiſe hid and cover'd from his wrath.

BASSUS.

The man is bleſt whoſe wickedneſs the Lord for—given hath;

And he whoſe ſin is likewiſe hid and cover'd from his wrath.

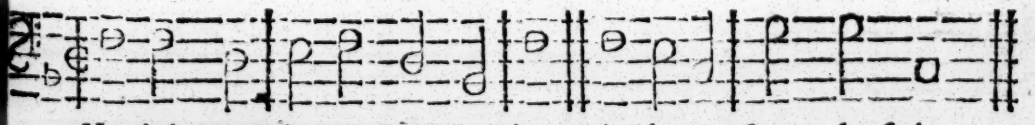
Pſalm 33. MEDIUS. *Tho. R.* B *of* M.



Ye righteous, in the Lord rejoice, it is a ſeem—ly ſight,

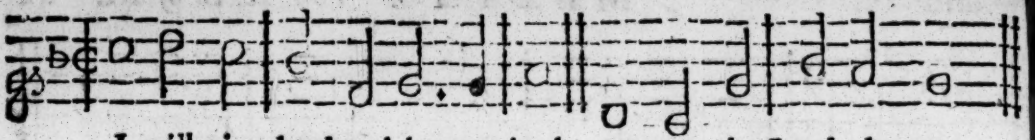
that upright men with thankful voice ſhould praiſe the Lord of might.

BASSUS.

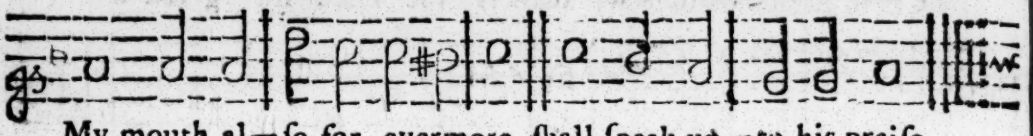


Ye righteous, in the Lord rejoice, it is a ſeem—ly ſight,

that upright men with thankful voice ſhould praiſe the Lord of might.



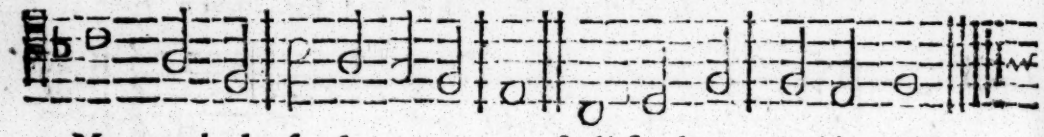
I will give laud and honour both un—to the Lord always:



My mouth al—so for evermore shall speak un—to his praise.

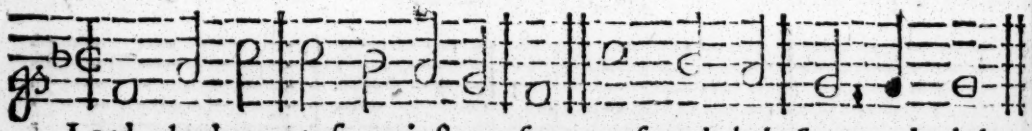
Abby Tune. TENOR, or *Plain-song.*

I will give laud and honour both un—to the Lord always:

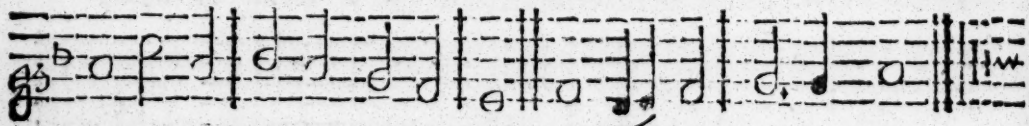


My mouth al—so for e-vermore shall speak un—to his praise.

Psalm 35. CANTUS. *T. Tomkins* B. *of* M.

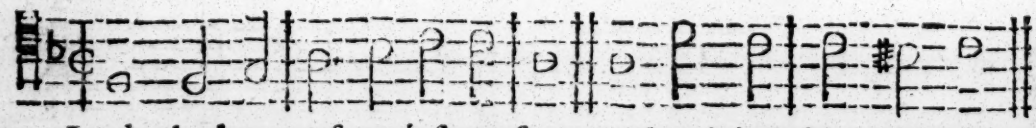


Lord, plead my cause against my foes, confound their force and might,

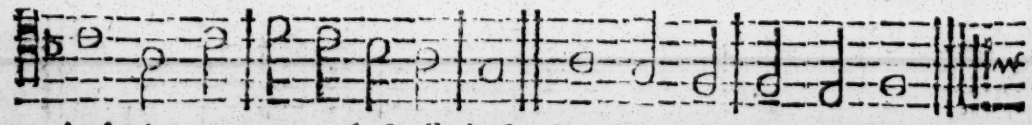


And take my part against all those that seek with me to fight.

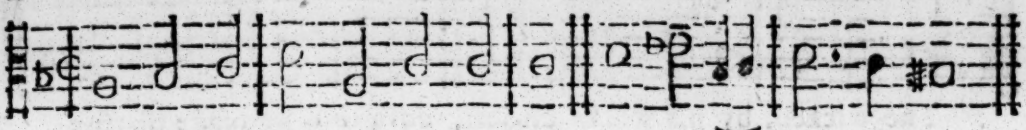
Dumferling Tune. TENOR, or *Plain-song.*



Lord, plead my cause against my foes, confound their force and might,



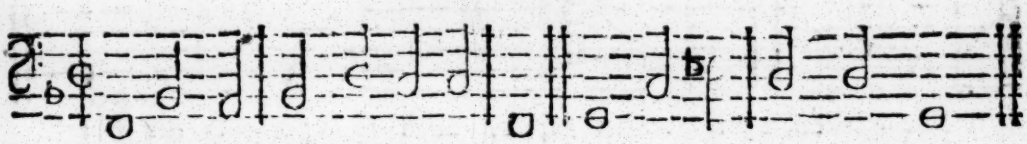
And take my part against all those that seek with me to fight.



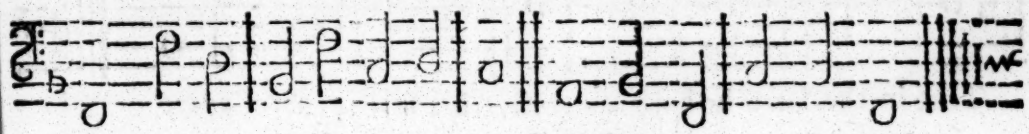
I will give laud and honour both un—to the Lord always:

My mouth al—ſo for e-vermore ſhall ſpeak un—to his praiſe.

BASSUS.

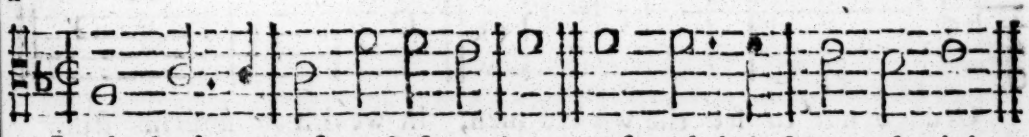


I will give laud and honour both un—to the Lord always:



My mouth al—ſo for evermore ſhall ſpeak un—to his praiſe.

Pſalm 35. MEDIUS. *T. Tomkins* B. *of* M.

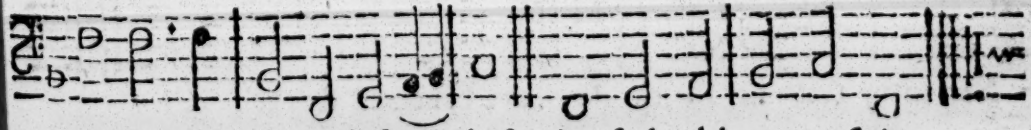


Lord, plead my cauſe againſt my foes, confound their force and might,

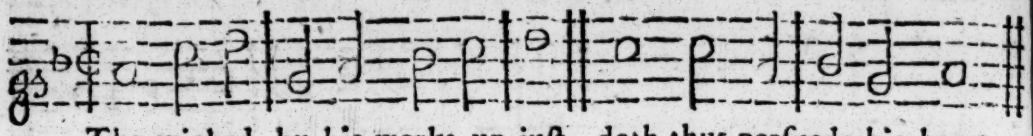
And take my part againſt all thoſe that ſeek with me to fight.

BASSUS.

Lord, plead my cauſe againſt my foes, confound their force and might,



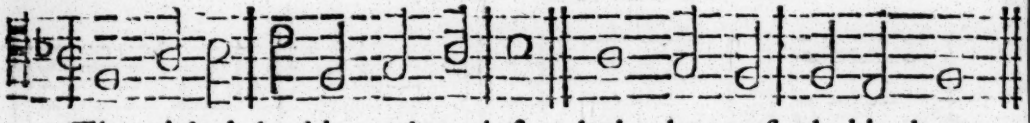
And take my part againſt all thoſe that ſeek with me to fight.



The wicked, by his works un-juſt, doth thus perſuade his heart,

That in the Lord he hath no truſt, his fear is ſet apart.

Dundee Tune. TENOR, or *Plain-ſong.*

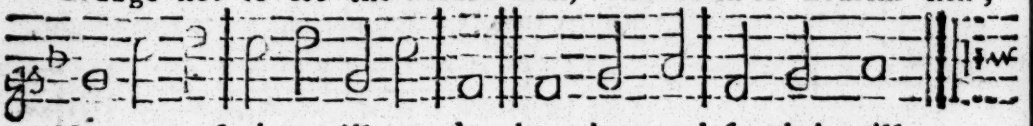


The wicked, by his works unjuſt, doth thus perſuade his heart,

That in the Lord he hath no truſt, his fear is ſet apart.

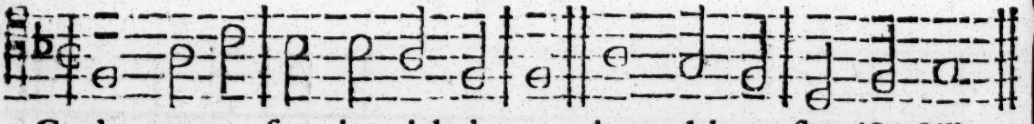
Pſalm 37. CANTUS. *Tho. R.* B. *of* M.

Grudge not to ſee the wicked men, in wealth to flouriſh ſtill;

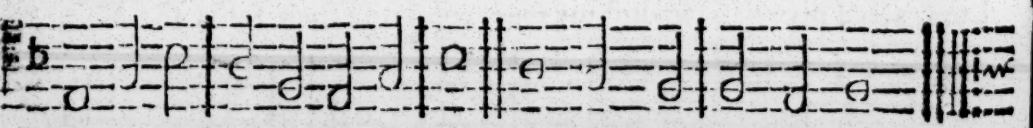


Nor envy ſuch as ill to do have bent and ſet their will.

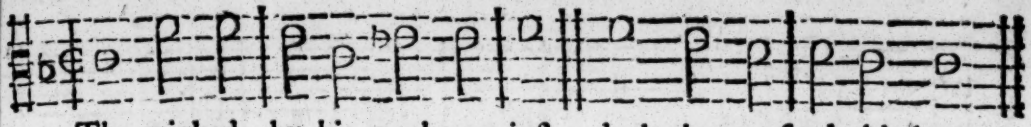
Glaſcow Tune. TENOR, or *Plain-ſong.*



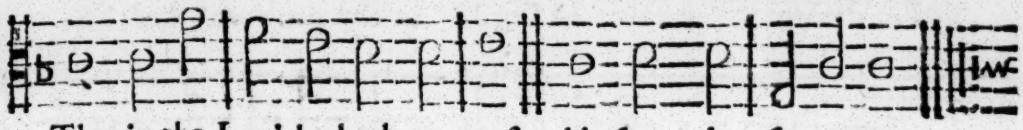
Grudge not to ſee the wicked men, in wealth to flouriſh ſtill:



Nor en-vy ſuch as ill to do have bent and ſet their will.



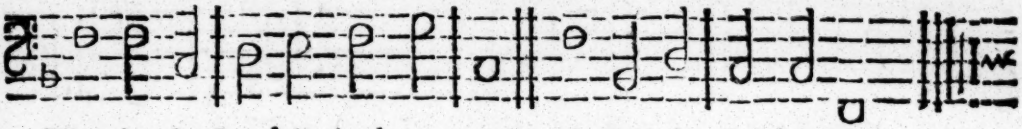
The wicked, by his works un-juſt, doth thus perſuade his heart,



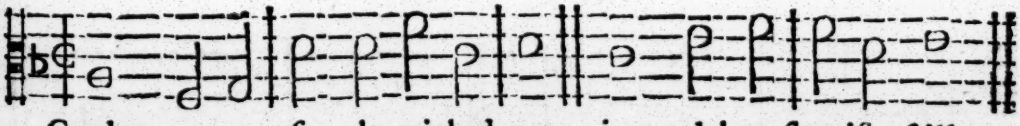
That in the Lord he hath no truſt, his fear is ſet apart.

BASSUS.

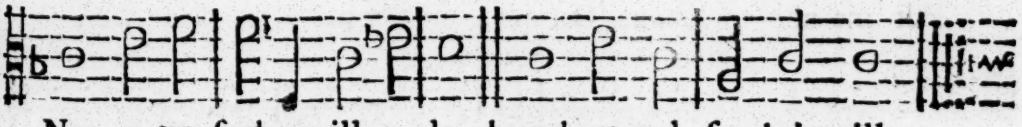
The wicked, by his works un-juſt, doth thus perſuade his heart,



That in the Lord he hath no truſt, his fear is ſet apart.

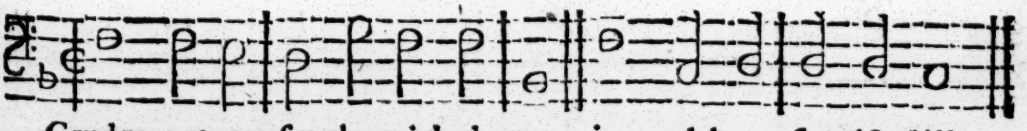


Grudge not to ſee the wicked men, in wealth to flouriſh ſtill;

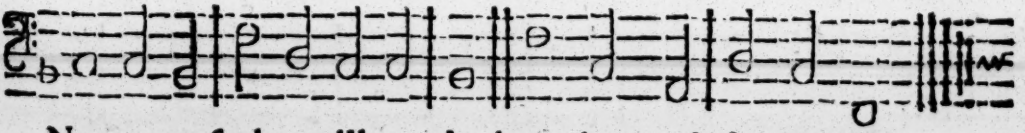


Nor en-vy ſuch as ill to do have bent and ſet their will.

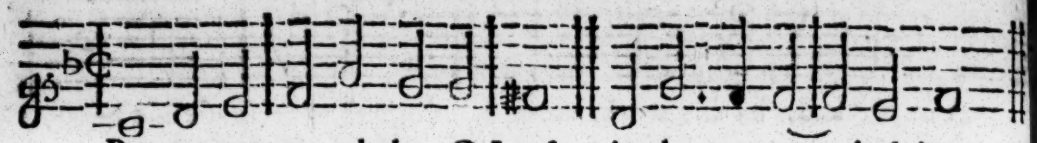
BASSUS.



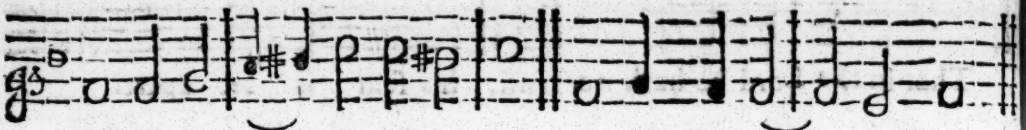
Grudge not to ſee the wicked men, in wealth to flouriſh ſtill:



Nor en-vy ſuch as ill to do have bent and ſet their will.

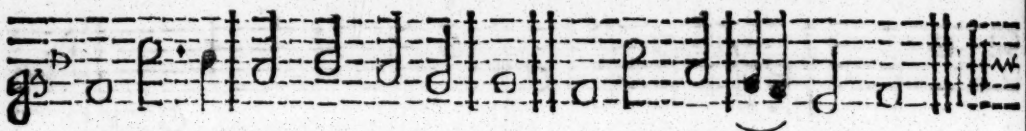


Put me not to rebuke, O Lord, in thy pro—vo—ked ire;



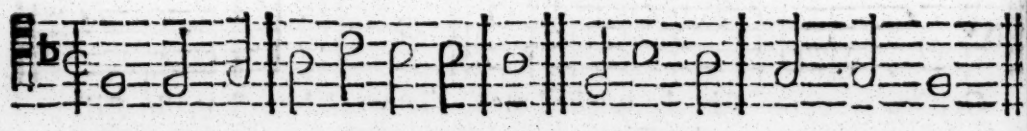
And in thy wrath correct me not, I humbly thee de-ſire.

Thy arrows do ſtick faſt in me, thy hand doth preſs me ſore,

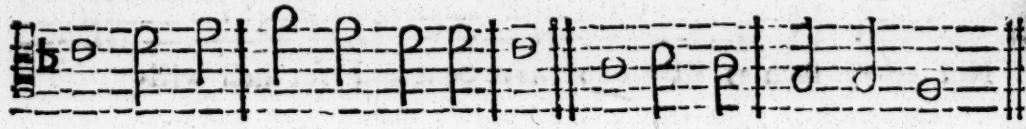


And in my fleſh no health at all ap—peareth a—ny more.

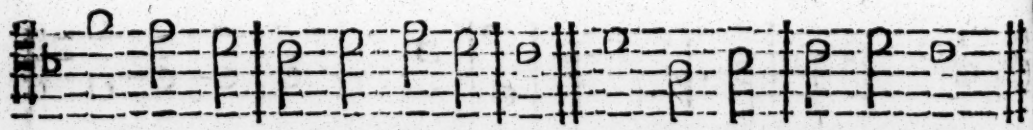
TENOR, or *Plain-ſong.*



Put me not to rebuke, O Lord, in thy pro—vo—ked ire;



And in thy wrath correct me not, I humbly thee deſire.

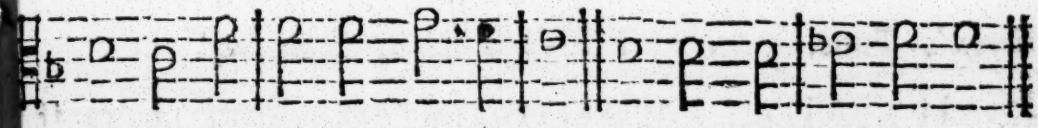


Thy arrows do ſtick faſt in me, thy hand doth preſs me ſore,

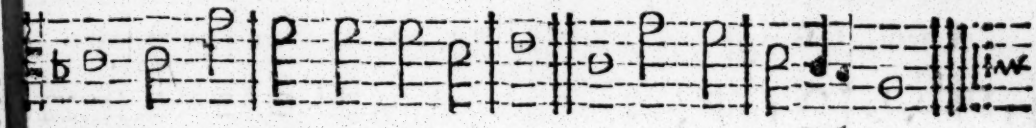
And in my fleſh no health at all ap—peareth a—ny more.

Put me not to rebuke, O Lord, in thy pro—vo—ked ire;

And in thy wrath correct me not, I humbly thee desire.

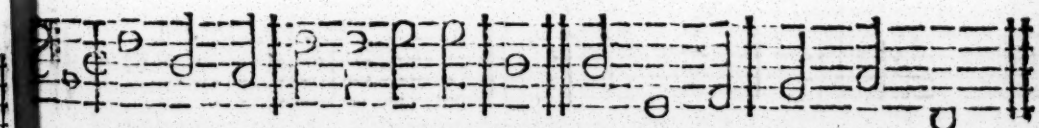


Thy arrows do stick fast in me, thy hand doth press me sore,



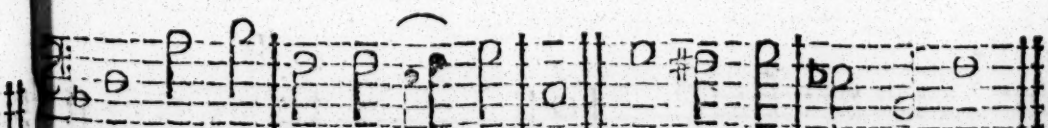
And in my flesh no health at all ap—peareth a—ny more.

BASSUS.

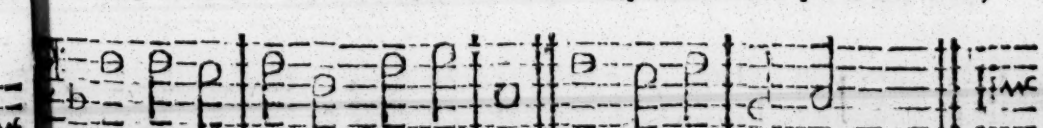


Put me not to rebuke, O Lord, in thy pro—vo—ked ire;

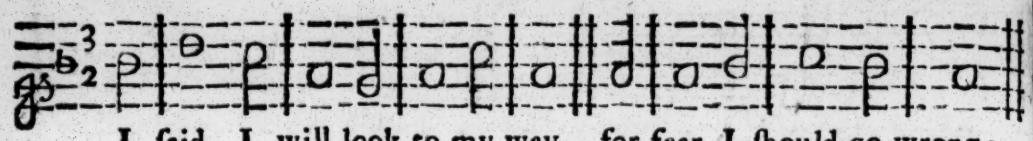
And in thy wrath correct me not, I humbly thee desire.



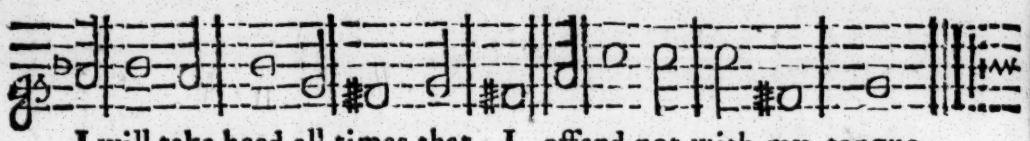
Thy arrows do stick fast in me, thy hand hoth press me sore,



And in thy flesh no health at all ap—peareth a—ny more.

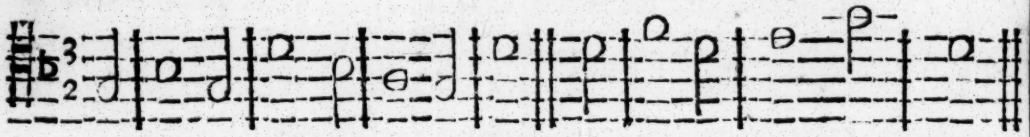


I ſaid, I will look to my way, for fear I ſhould go wrong:

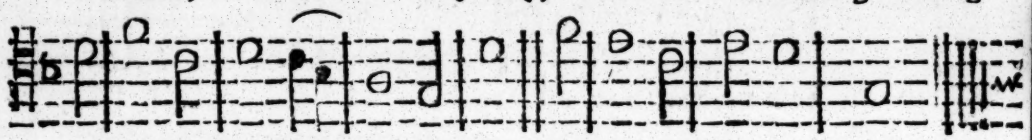


I will take heed all times that I offend not with my tongue.

Martyr's Tune. TENOR, or *Plain-ſong.*

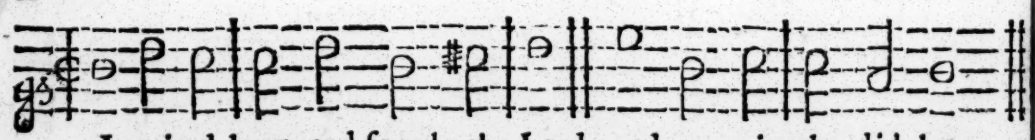


I ſaid, I will look to my way, for fear I ſhould go wrong:

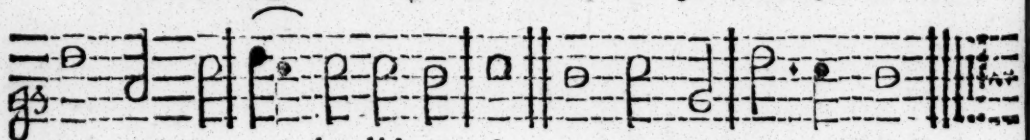


I will take heed all times that I offend not with my tongue.

Pſalm 40. CANTUS. *Tho. R. B. of* M.

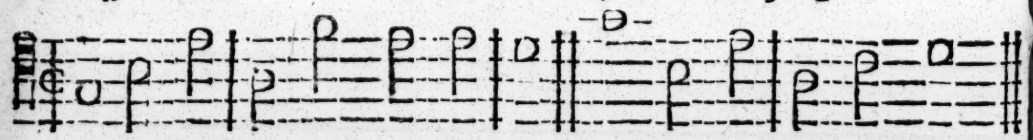


I waited long, and ſought the Lord, and pa—tiently did bear;

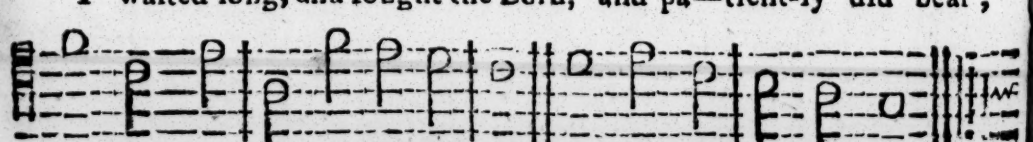


At length to me he did accord, my voice and cry to hear.

Landaff Tune. TENOR, or *Plain-ſong.*

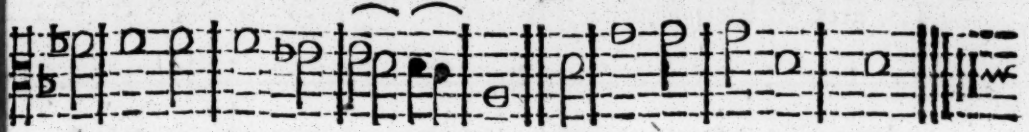


I waited long, and ſought the Lord, and pa—tient-ly did bear;



At length to me he did accord, my voice and cry to hear.

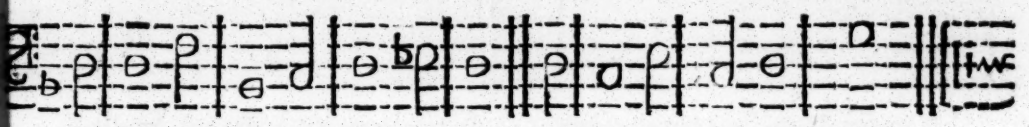
I ſaid, I will look to my way, for fear I ſhould go wrong:



I will take heed all times that I offend not with my tongue.

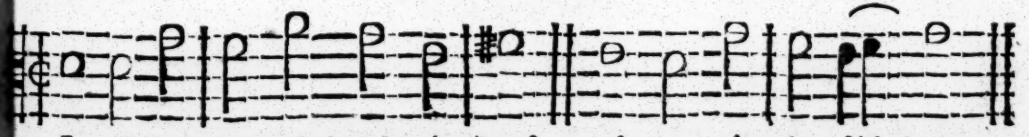
BASSUS.

I ſaid, I will look to my way, for fear I ſhould go wrong:

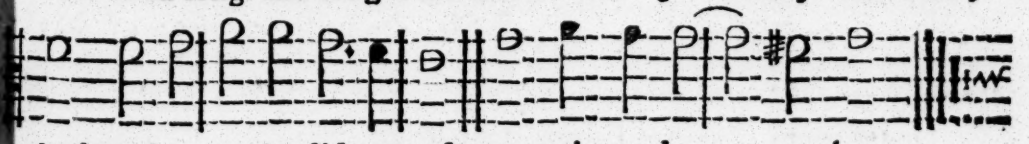


I will take heed all times that I offend not with my tongue.

Pſalm 40. MEDIUS. *Tho. R. B. of M.*

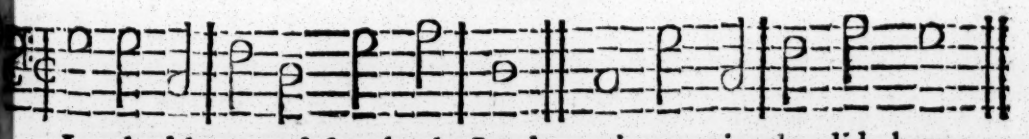


I waited long, and ſought the Lord, and pa—tiently did bear;

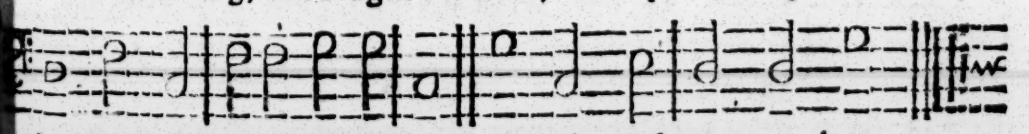


At length to me he did accord, my voice and cry to hear,

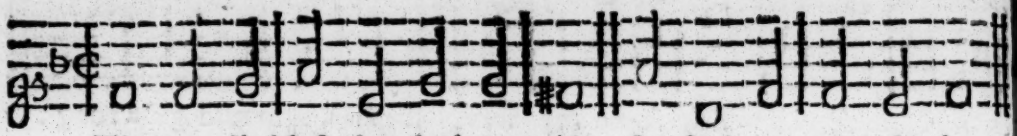
BASSUS.



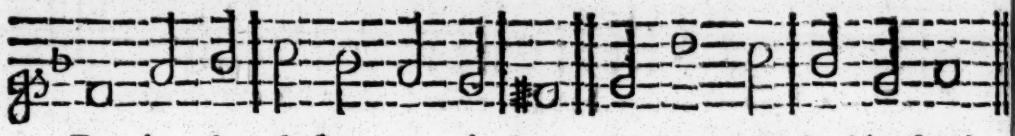
I waited long, and ſought the Lord, and pa—tiently did bear;



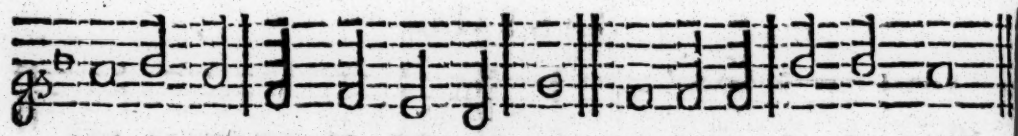
At length to me he did accord, my voice and cry to hear.



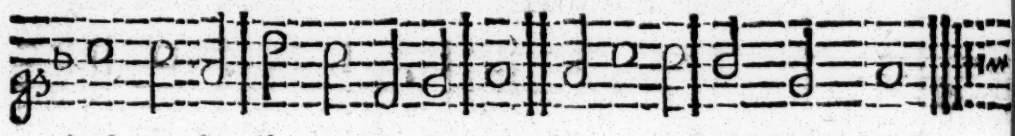
The man is bleſt that doth provide for ſuch as nee—dy be;



For in the ſeaſon pe—ri—lous the Lord will ſet him free!

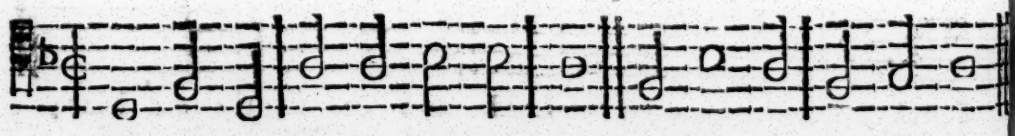


And he will keep him ſafe, and make him happy in the Land,

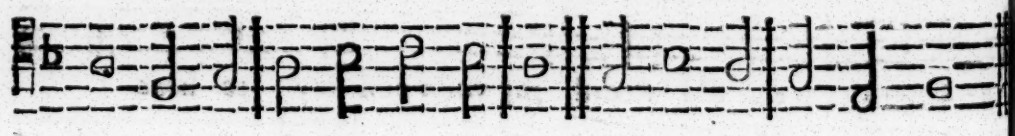


And not de—li—ver him in—to his e—nemy's ſtrong hand.

TENOR, or *Plain-ſong.*



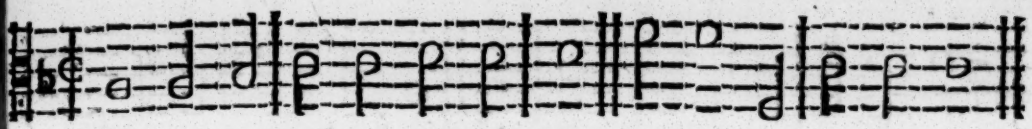
The man is bleſt that doth provide for ſuch as nee—dy be;



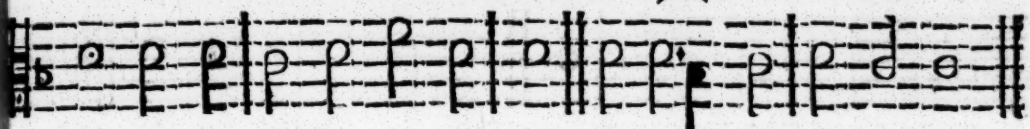
For in the ſeaſon pe—ri—lous the Lord will ſet him free!

And he will keep him ſafe, and make him happy in the Land,

And not de—li—ver him in—to his e—nemy's ſtrong hand.



The man is bleſt that doth provide for ſuch as nee—dy be;

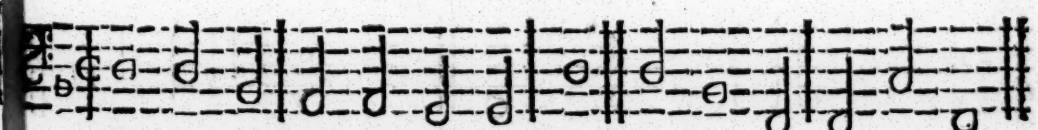


For in the ſeaſon pe—ri—lous the Lord will ſet him free!

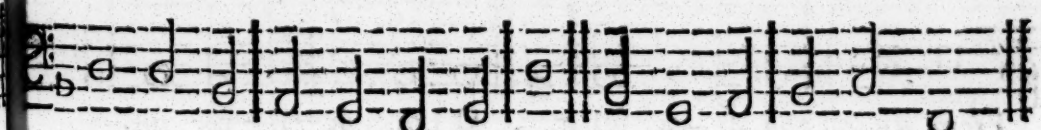
And he will keep him ſafe, and make him happy in the Land,

And not de—li—ver him in—to his e—nemy's ſtrong hand.

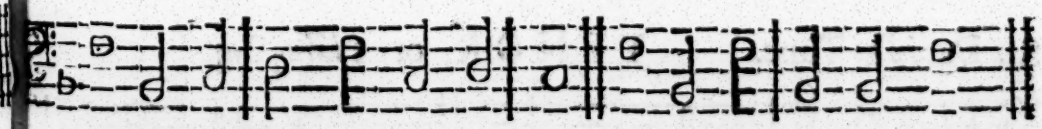
BASSUS.



The man is bleſt that doth provide for ſuch as nee—dy be;

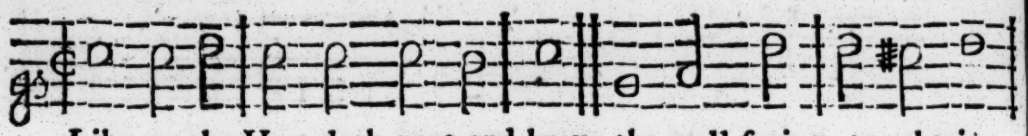


For in the ſeaſon pe—ri—lous the Lord will ſet him free!

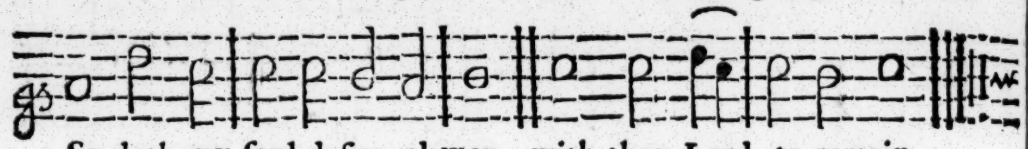


And he will keep him ſafe, and make him happy in the Land,

And not de—li—ver him in—to his e—nemy's ſtrong hand.

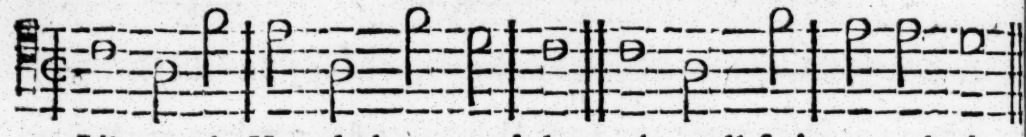


Like as the Hart doth pant and bray the well-ſpring to obtain,

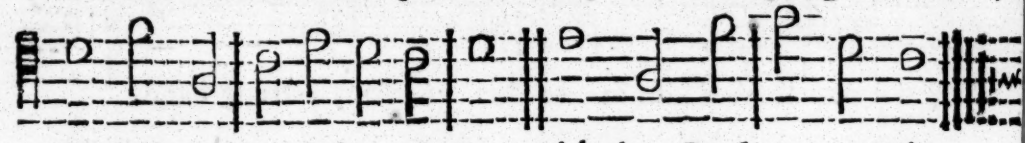


So doth my ſoul deſire al-way with thee, Lord, to remain.

Bangor Tune. TENOR, or *Plain-ſong.*

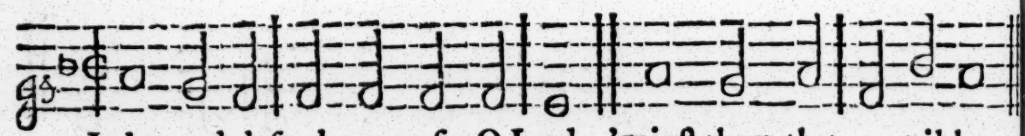


Like as the Hart doth pant and bray the well-ſpring to obtain,

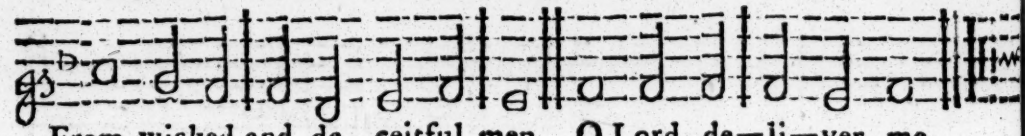


So doth my ſoul deſire al-way with thee, Lord, to remain.

Pſalm 43. CANTUS. *Tho. R.* B. *of* M.

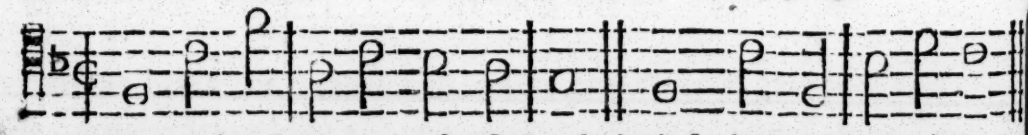


Judge and defend my cauſe, O Lord, 'gainſt them that e—vil be:

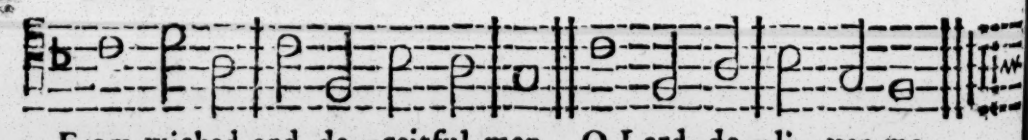


From wicked and de—ceitful men, O Lord, de—li—ver me.

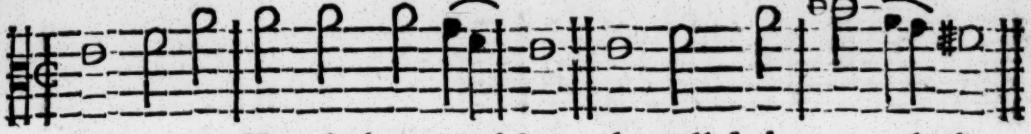
St. *David's* Tune. TENOR, or *Plain-ſong.*



Judge and defend my cauſe, O Lord, 'gainſt them that e—vil be:



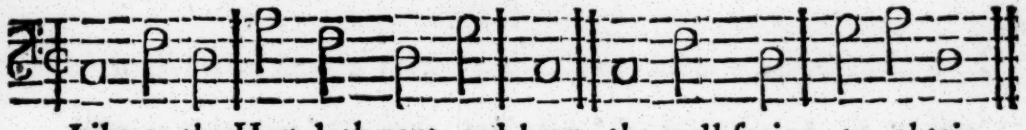
From wicked and de—ceitful men, O Lord, de—li—ver me.



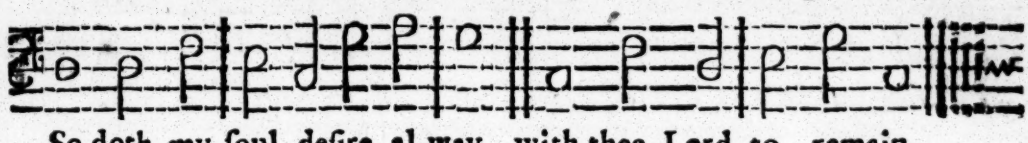
Like as the Hart doth pant and bray the well-ſpring to obtain,

So doth my ſoul deſire al-way with thee, Lord, to remain.

BASSUS.

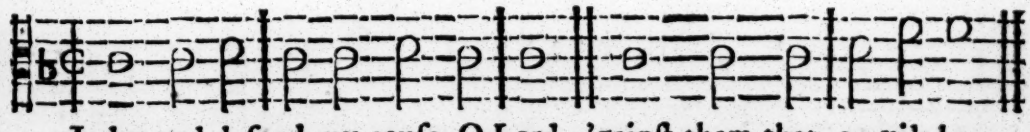


Like as the Hart doth pant and bray the well-ſpring to obtain,

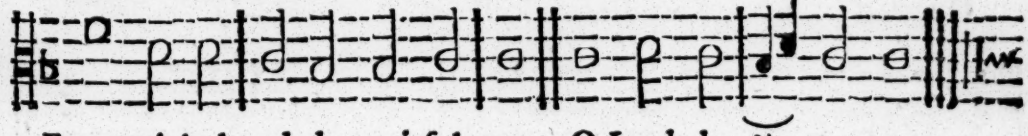


So doth my ſoul deſire al-way with thee, Lord, to remain.

Psalm 43. MEDIUS. *Tho. R.* B. *of* M.

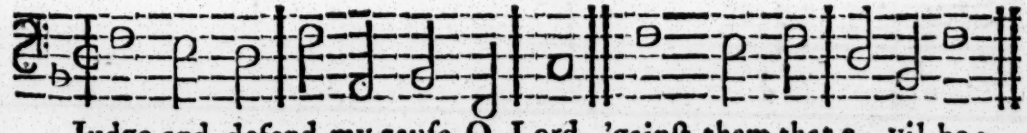


Judge and defend my cauſe, O Lord, 'gainſt them that e-vil be:

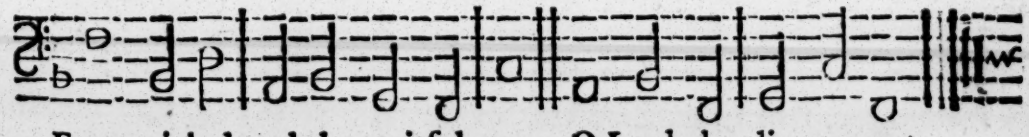


From wicked and de-ceitful men, O Lord, de-li-ver me.

BASSUS.



Judge and defend my cauſe, O Lord, 'gainſt them that e-vil be:

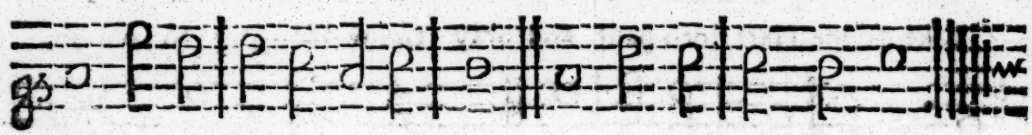


From wicked and de-ceitful men, O Lord, de-li-ver me.

Our ears have heard our fathers tell, and rev'rent—ly record,

The wondrous works that thou haſt done in antient time, O Lord.

How thou didſt drive the heathen out with a moſt pow'rful hand,

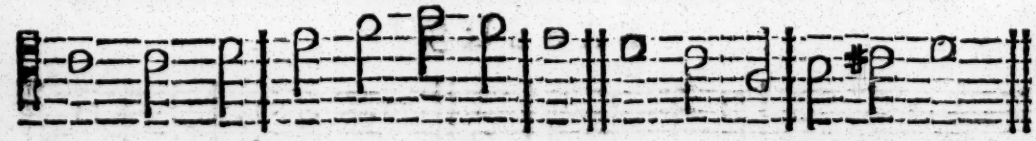


Planting our fathers in their place, and gav'ſt to them their land.

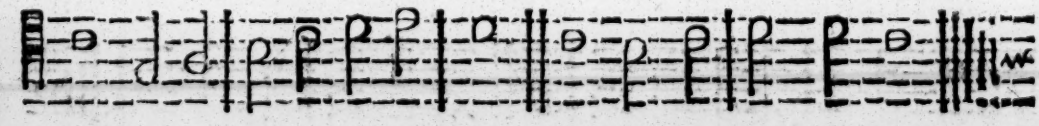
TENOR, or *Plain-ſong.*

Our ears have heard our fathers tell and rev'rent—ly record,

The wondrous works that thou haſt done in antient time, O Lord.



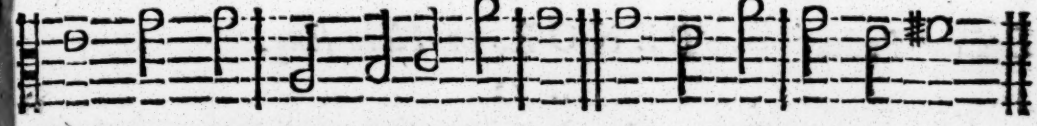
How thou didſt drive the heathen out with a moſt pow'rful hand,



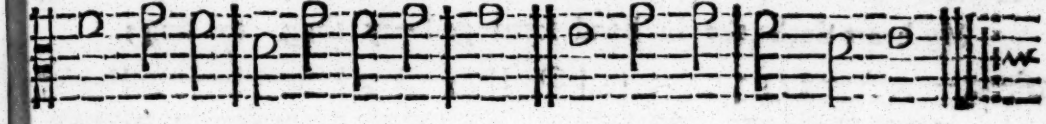
Planting our fathers in their place, and gav'ſt to them their land.

Our ears have heard our fathers tell, and rev'rent—ly record,

The wondrous works that thou haſt done in antient time, O Lord.

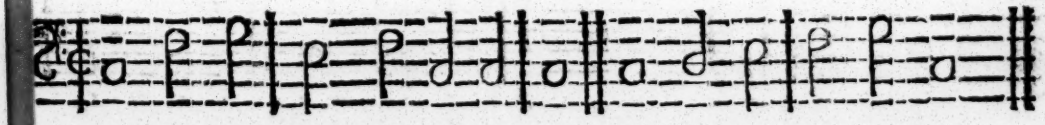


How thou didſt drive the heathen out with a moſt pow'rful hand,

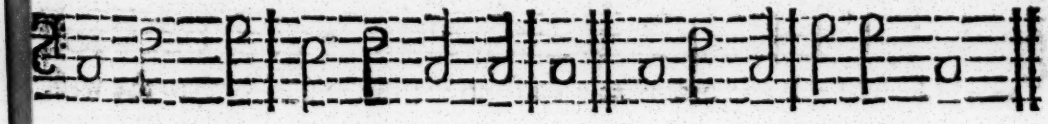


Planting our fathers in their place, and gav'ſt to them their land.

BASSUS.

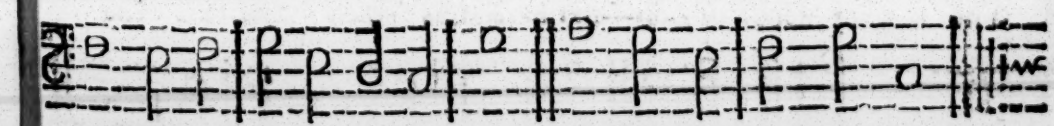


Our ears have heard our fathers tell, and rev'rent—ly record,

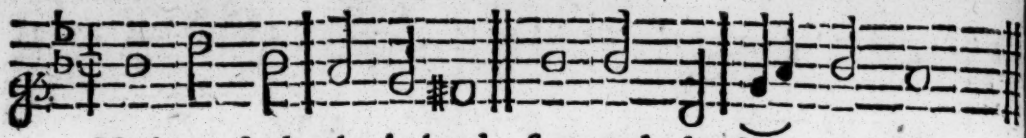


The wondrous works that thou haſt done in antientt time O Lord.

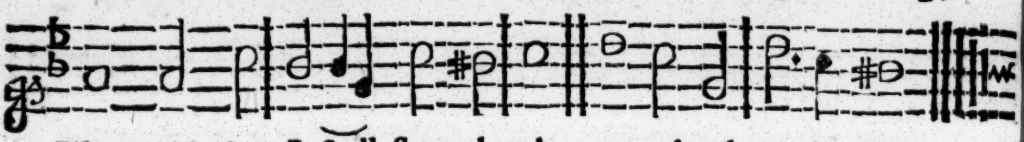
How thou didſt drive the heathen out with a moſt pow'rful hand,



Planting our fathers in their place, and gav'ſt to them their land.



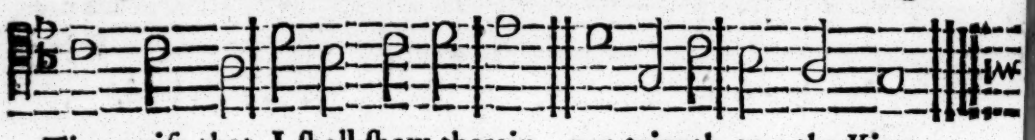
My heart doth take in hand ſome god—ly ſong to ſing;



The praiſe that I ſhall ſhew therein per-taineth to the King.

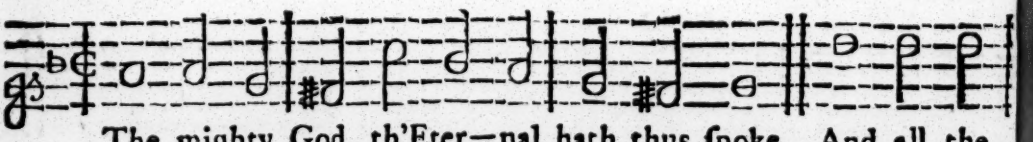
Ludlow Tune. TENOR, or *Plain-ſong.*

My heart doth take in hand ſome god—ly ſong to ſing;

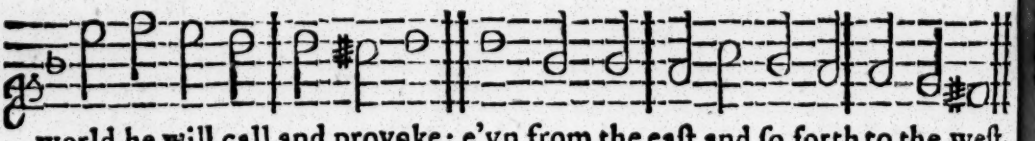


The praiſe that I ſhall ſhew therein per-taineth to the King.

Pſalm 50. CANTUS. *Edward Blanks.*

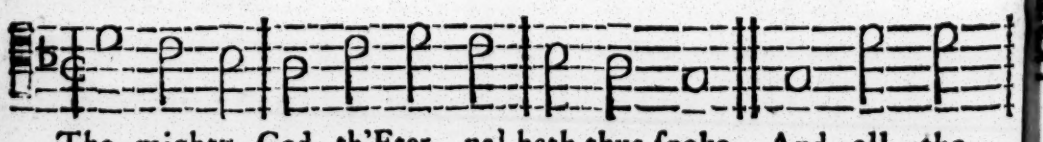


The mighty God, th'Eter—nal hath thus ſpoke, And all the

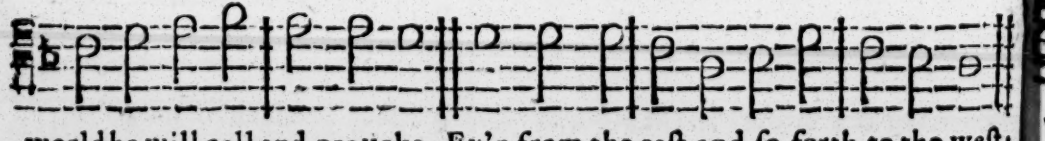


world he will call and provoke; e'vn from the eaſt and ſo forth to the weſt.

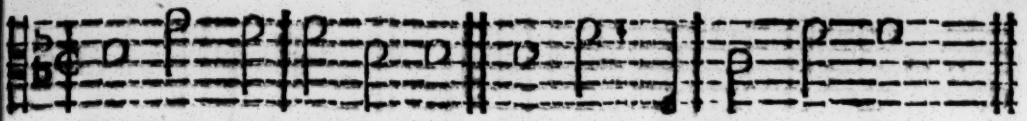
1 *French* Tune. TENOR, or *Plain-ſong.*



The mighty God, th'Eter—nal hath thus ſpoke, And all the



world he will call and provoke; Ev'n from the eaſt and ſo forth to the weſt.

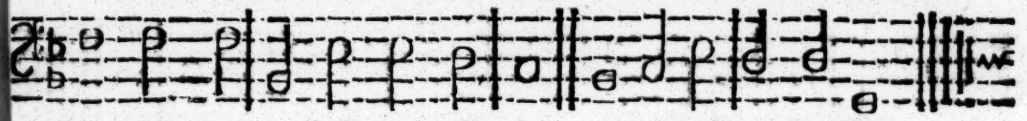


My heart doth take in hand ſome god—ly ſong to ſing;

The praiſe that I ſhall ſhew therein per-taineth to the King.

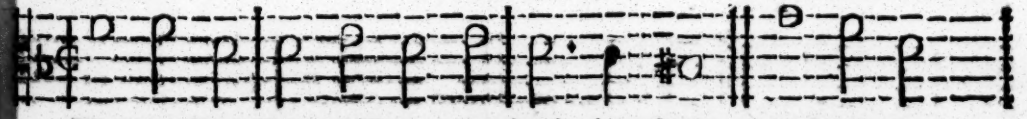
BASSUS.

My heart doth take in hand ſome god—ly ſong to ſing;

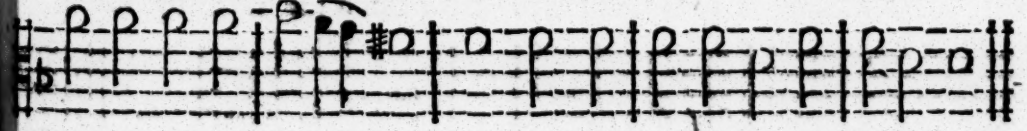


The praiſe that I ſhall ſhew therein pertaineth to the King.

Pſalm 50. MEDIUS. *Edward Blanks.*

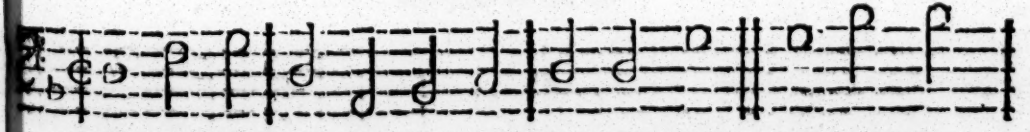


The mighty God, th'Eter—nal hath thus ſpoke, And all the

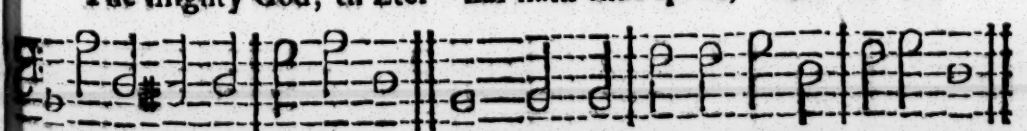


world he will call and provoke; e'vn from the eaſt and ſo forth to the weſt.

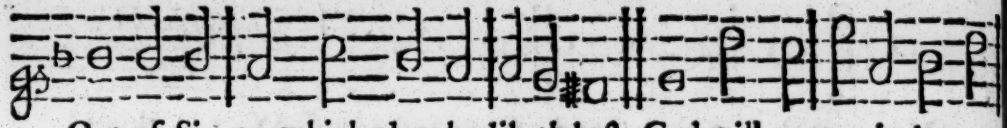
BASSUS.



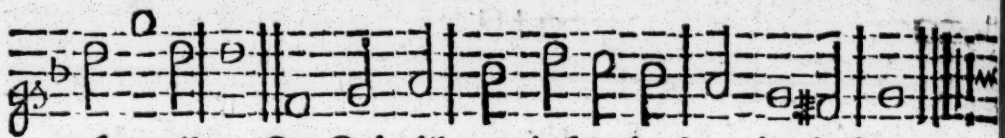
The mighty God, th'Eter—nal hath thus ſpoke, And all the



world he will call and provoke; e'vn from the eaſt and ſo forth to the weſt.

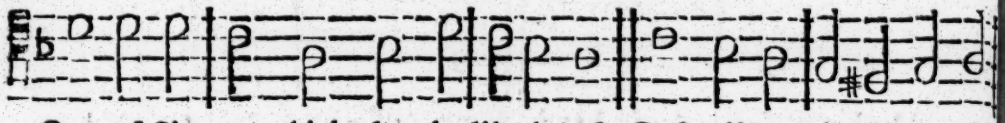


Out of Si—on, which place he liketh beſt, God will appear in beauty

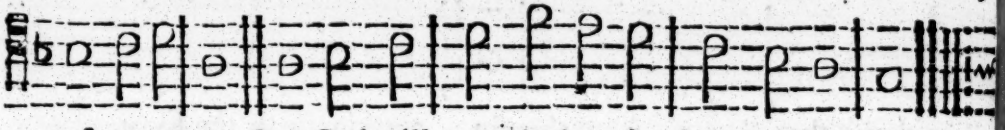


moſt excellent, Our God will come before that long time be ſpent.

TENOR, or *Plain-ſong.*

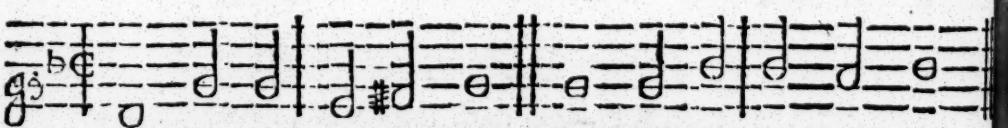


Out of Si—on, which place he liketh beſt, God will appear in beauty



moſt excellent, Our God will come before that long time be ſpent.

Another of the ſame. **CANTUS.** *M. Peirſon* B. *of* M.

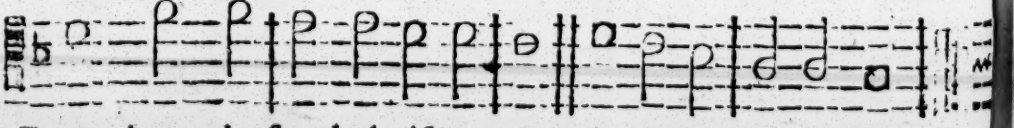


The God of gods, the Lord, hath call'd the earth by name,

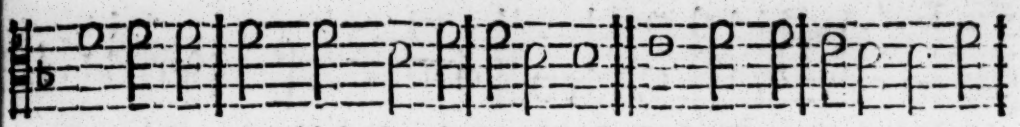
From whence the ſun doth riſe un—to the ſetting of the ſ me.

Southwel Tune. **TENOR,** or *Plain-ſong.*

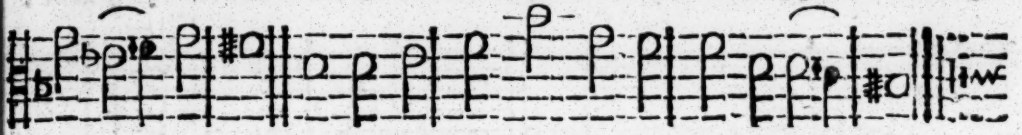
The God of gods, the Lord, hath call'd the earth by name,



From whence the ſun doth riſe un--to the ſetting of the ſame.

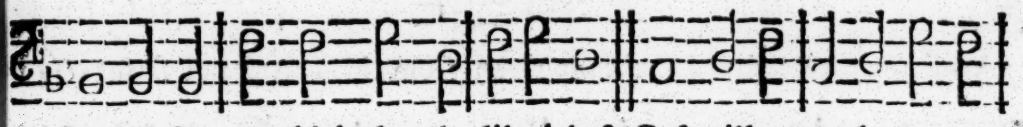


Out of Si—on, which place he liketh beſt, God will appear in beauty

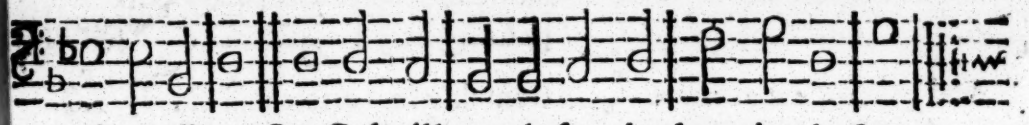


moſt excel--lent, Our God will come before that long time be ſpent.

BASSUS.



Out of Si--on, which place he liketh beſt, God will appear in beauty



moſt excellent, Our God will come before that long time be ſpent.

Another of the ſame. MEDIUS. *M. Peirſon* B. *of* M.

The God of gods, the Lord, hath call'd the earth by name,

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BASSUS.

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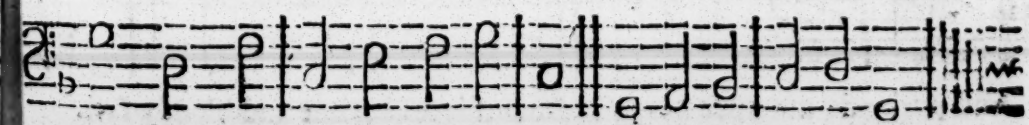

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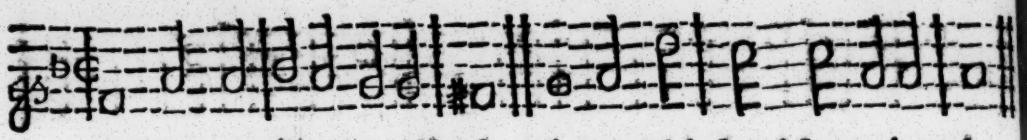
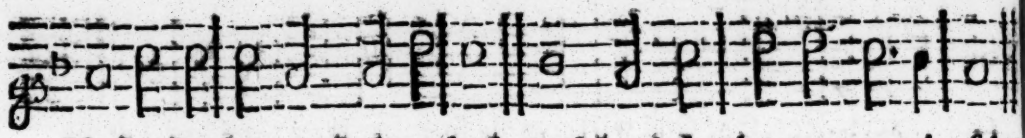
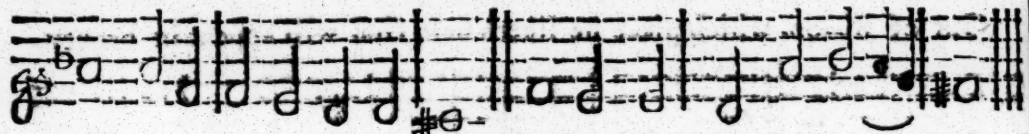


O Lord, con-sider my distress, and now with speed some pity take;



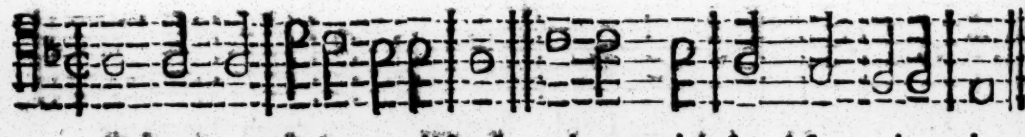
My sins forgive, my faults redress, good Lord, for thy great mercies sake.

Wash me O Lord, and make me clean, from this unjust and sinful act;



And pu-ri--fie me once a—gain from this foul crime and bloody fact.

TENOR, or *Plain-song.*



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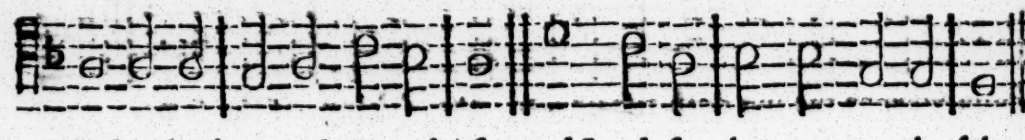

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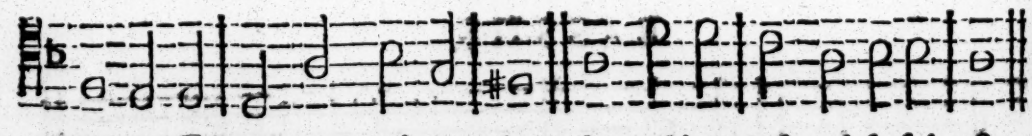

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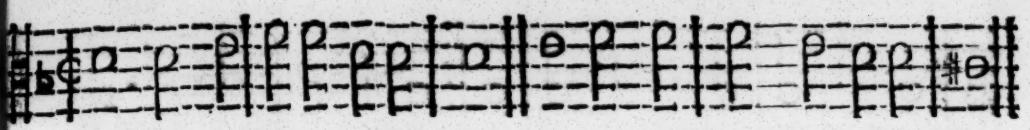

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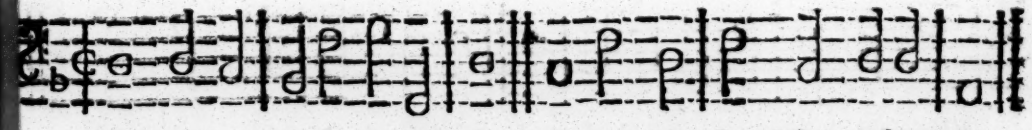

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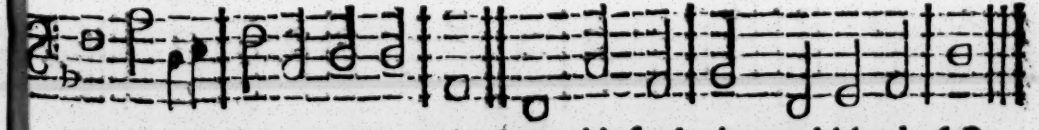

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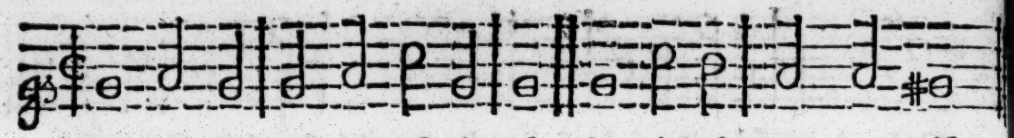
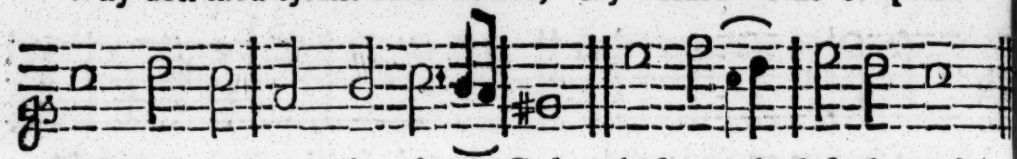
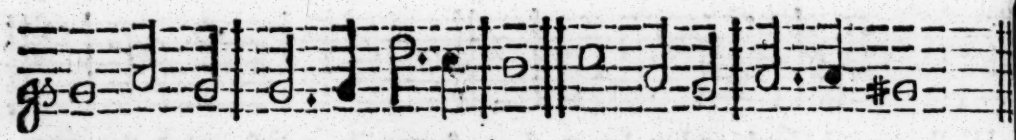


Why doſt thou tyrant boaſt abroad, thy wicked works to praiſe?



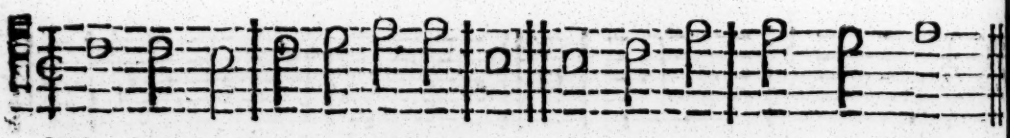
Doſt thou not know there is a God whoſe mercies laſt always?



Why doth thy mind yet ſtill device ſuch wicked wiles to warp?

Thy tongue, untrue in forging lyes, is, like a Rozor, ſharp.

TENOR, or *Plain-ſong.*



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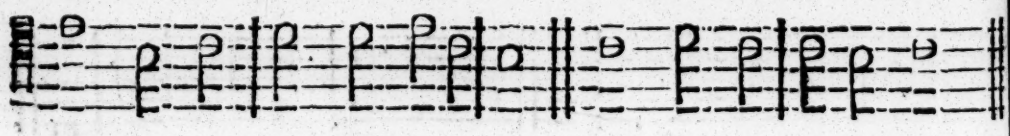

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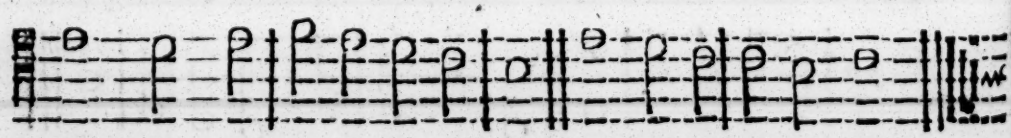

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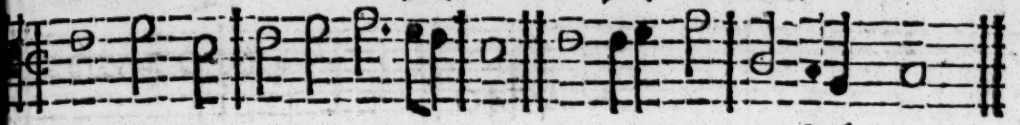

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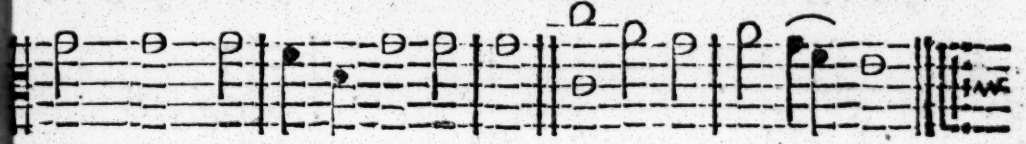

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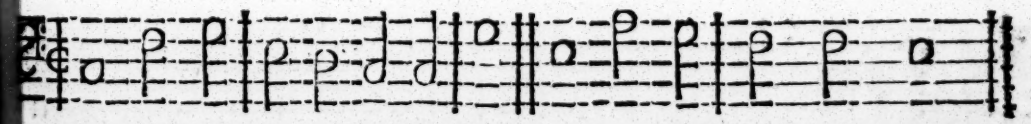

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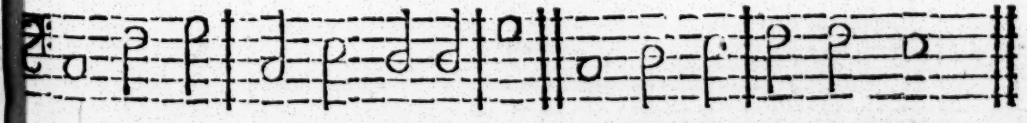

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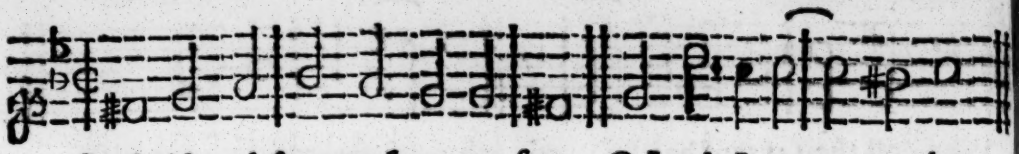
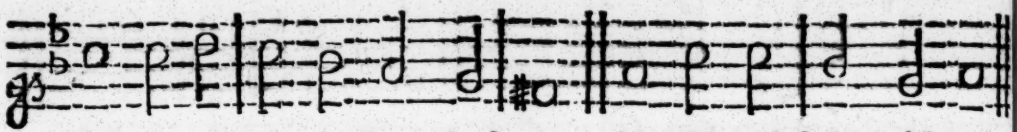
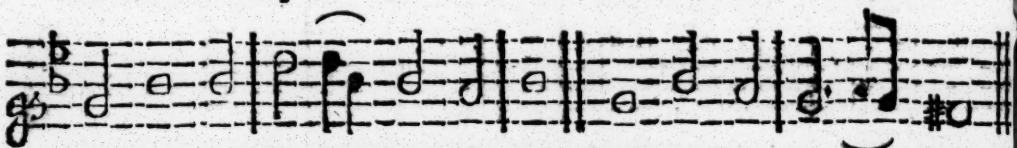


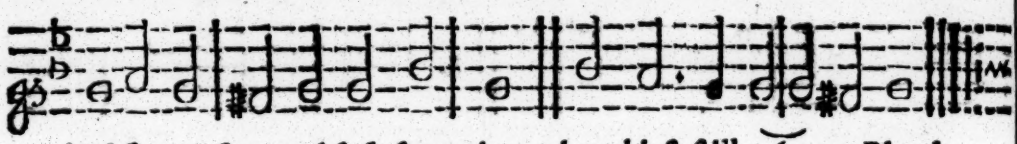
Send aid, and ſave me from my foes, O Lord, I pray to thee;



Defend and keep me from thoſe men, that riſe and ſtrive with me.

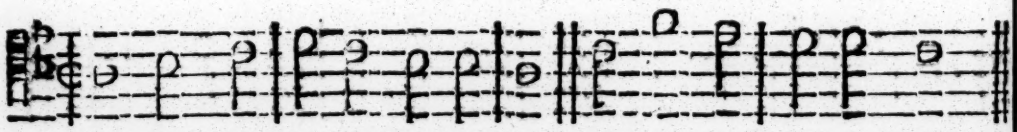


O Lord, preſerve me from all thoſe whoſe doings are not good;



And ſet me ſure and ſafe from them that thirſt ſtill af—ter Blood.

TENOR, or *Plain-ſong.*



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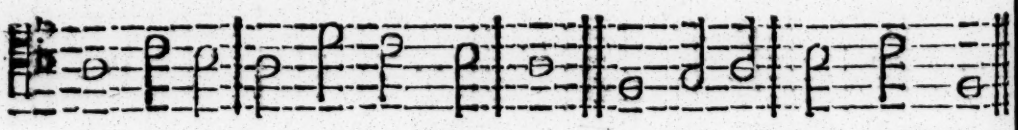
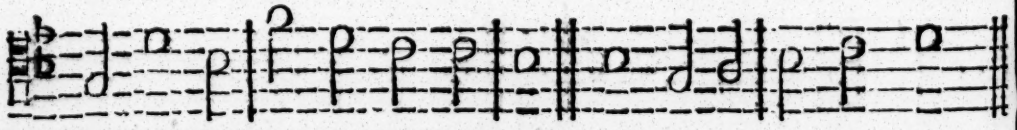


Defend and keep me from thoſe men, that riſe and ſtrive with me.



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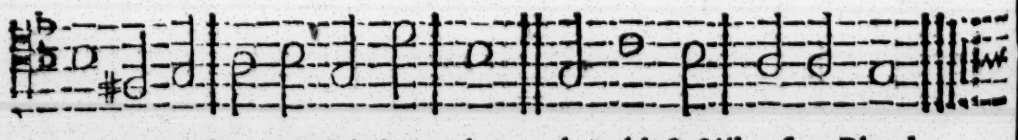
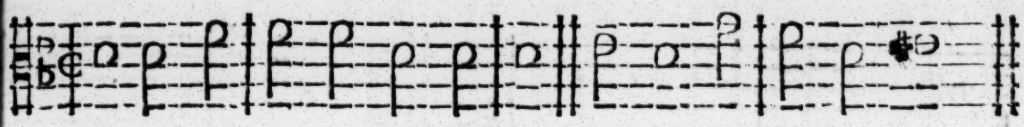


And ſet me ſure and ſafe from them that thirſt ſtill after Blood.



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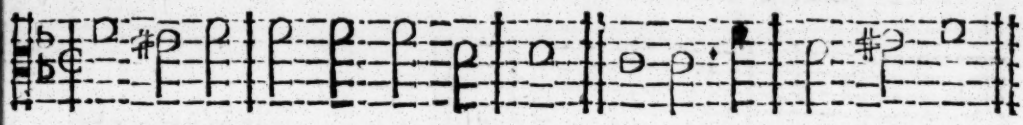
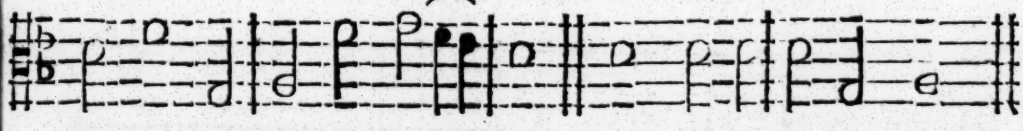


Defend and keep me from thoſe men, that riſe and ſtrive with me.



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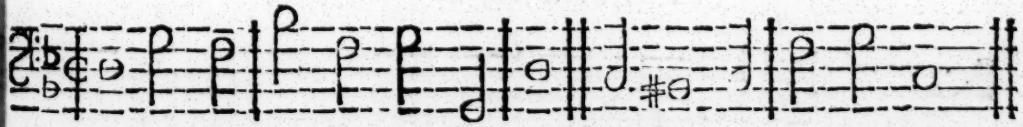

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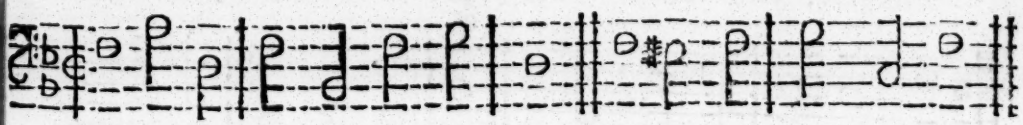

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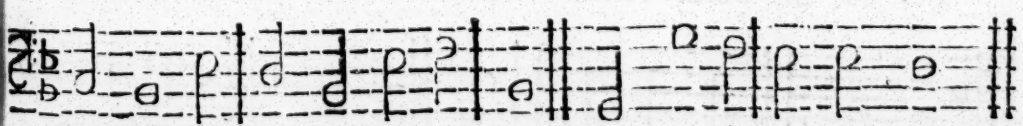

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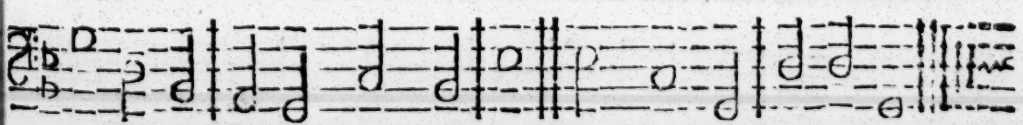

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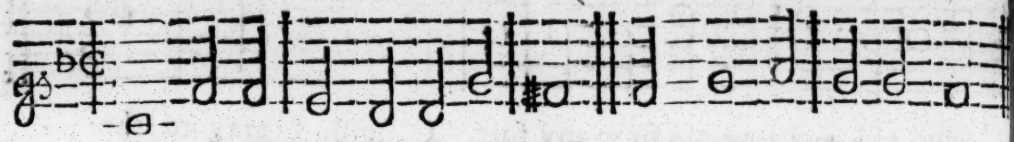
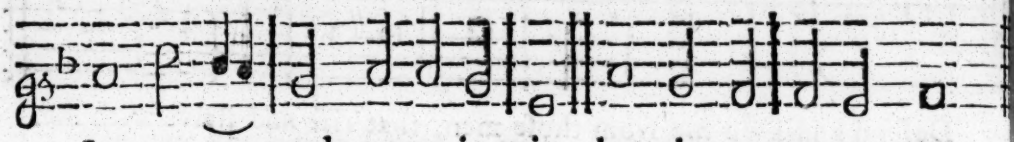
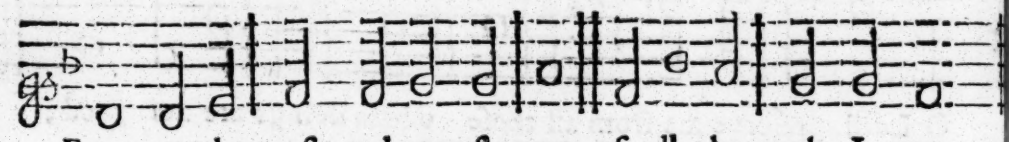


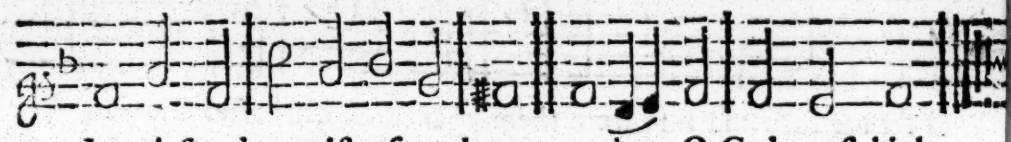
Regard, O Lord, for I complain, and make my ſuit to thee;



Let not my words return in vain, but give an ear to me.

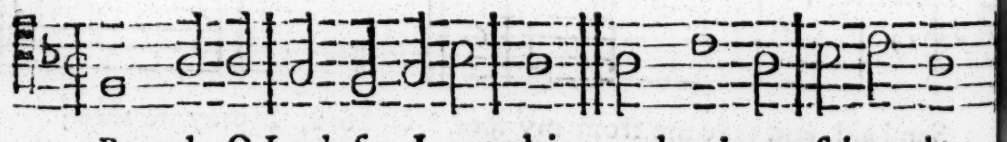


From out the coaſts and utmoſts parts of all the earth, I cry,



In grief and anguiſh of my heart to thee, O God, moſt high.

TENOR, or *Plain-ſong.*



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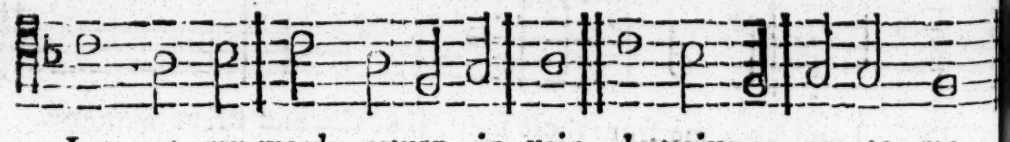
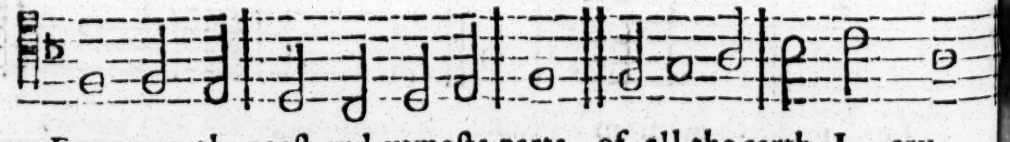
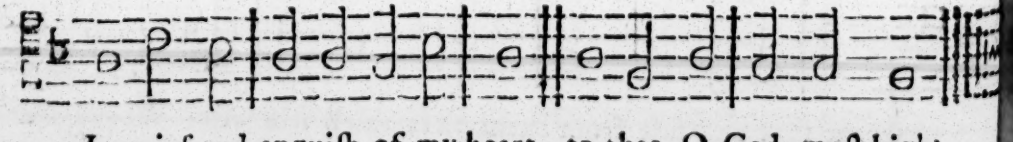


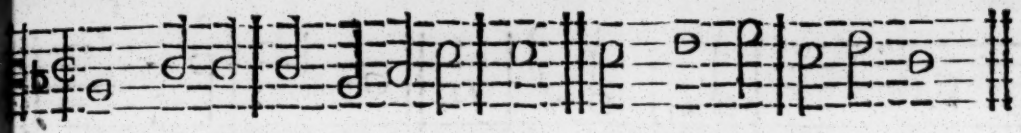
Let not my words return in vain, but give an ear to me.



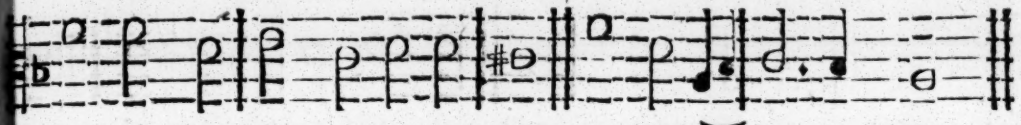
From out the coaſt and utmoſts parts of all the earth, I cry,



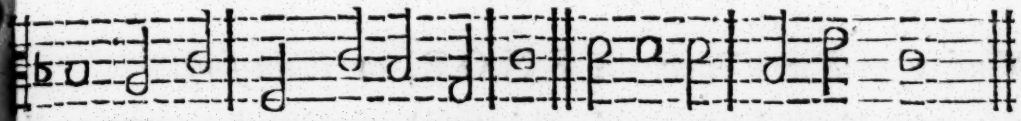
In grief and anguiſh of my heart to thee, O God, moſt high.



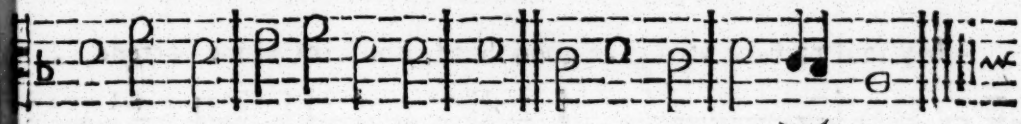
Regard, O Lord, for I complain, and make my ſuit to thee;



Let not my words return in vain. but give an ear to me.

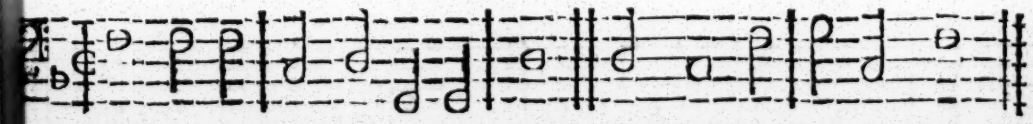


From out the coaſts and utmoſts parts of all the earth, I cry,

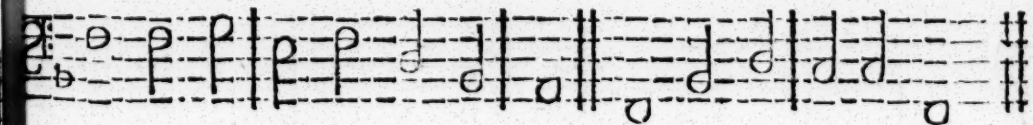


In grief and anguiſh of my heart to thee, O God, moſt high.

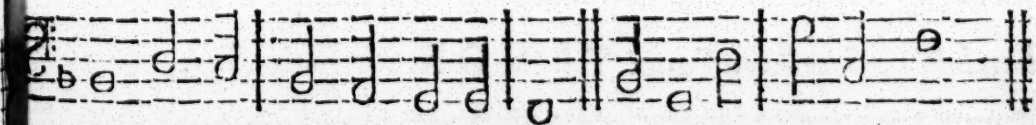
BASSUS.



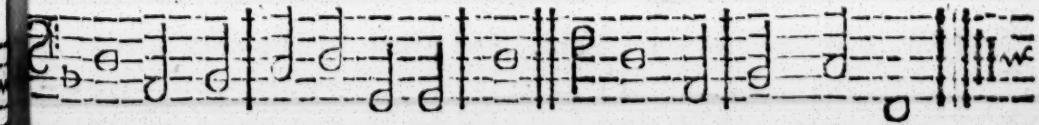
Regard, O Lord, for I complain, and make my ſuit to thee?



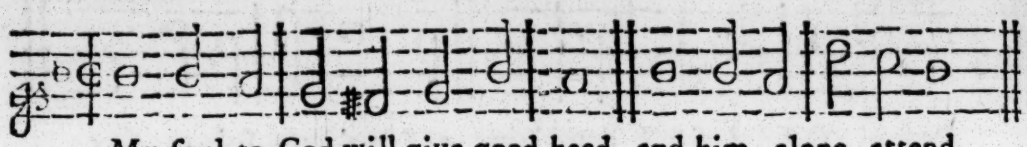
Let not my words return in vain, but give an ear to me.



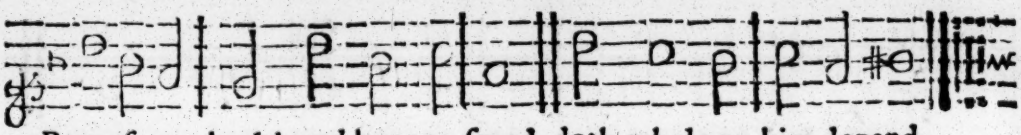
From out the coaſt sand utmoſts part of all the earth, I cry,



In grief and anguiſh of my heart to thee, O God, moſt high.

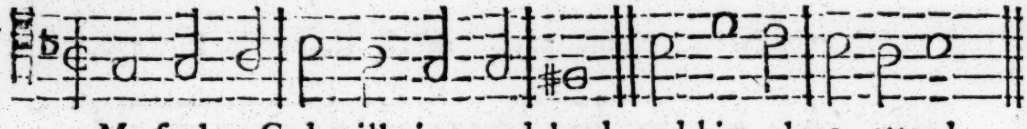


My ſoul to God will give good heed, and him alone attend,

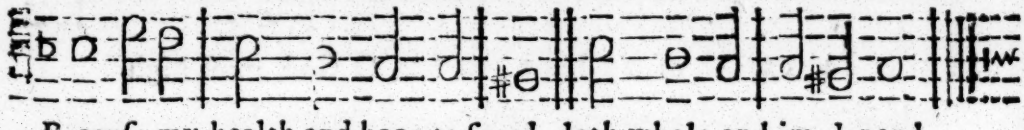


Becauſe my health and hope to ſpeed doth whole on him depend.

Windſor, or *Eaton* Tune. TENOR, or *Plain-ſong.*

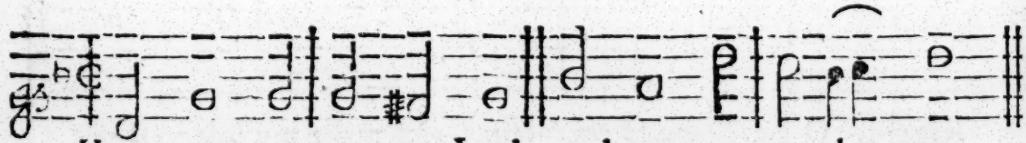


My ſoul to God will give good heed, and him alone attend,

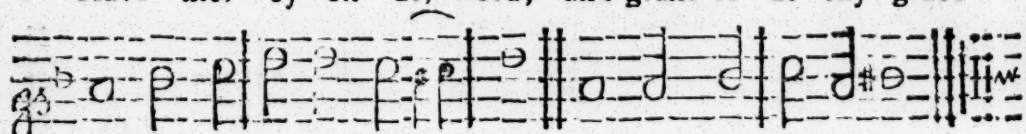


Becauſe my health and hope to ſpeed doth whole on him depend.

Pſalm 67. CANTUS. *Tho. R. B. of* M.

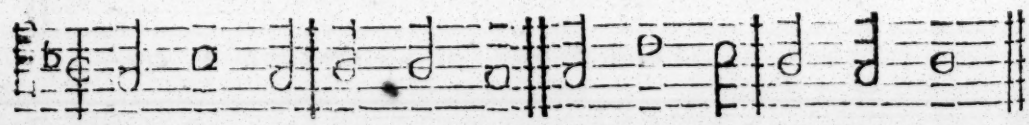


Have mer—cy on us, Lord, and grant to us thy grace



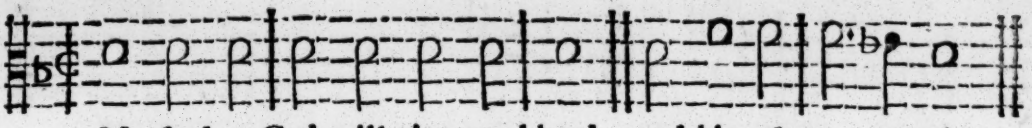
To ſhew to us do thou ac—cord the brightneſs of thy face.

London, or *Southwel* Tune. TENOR, or *Plain-ſong.*

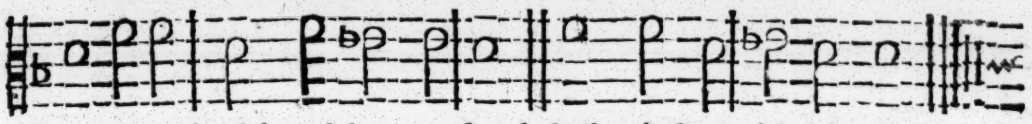


Have mer—cy on us, Lord, and grant to us thy grace

To ſhew to us do thou accord the brightneſs of thy face.



My ſoul to God will give good heed, and him alone attend,



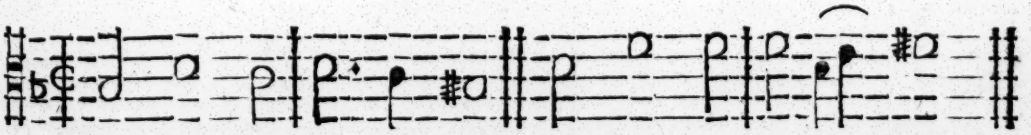
Becauſe my health and hope to ſpeed doth whole on him depend.

BASSUS.

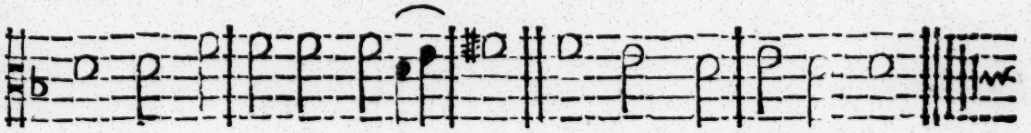
My ſoul to God will give good heed, and him alone attend,

Becauſe my health and hope to ſpeed doth whole on him depend.

Pſalm 67. MEDIUS. *Tho. R.* B. *of* M.

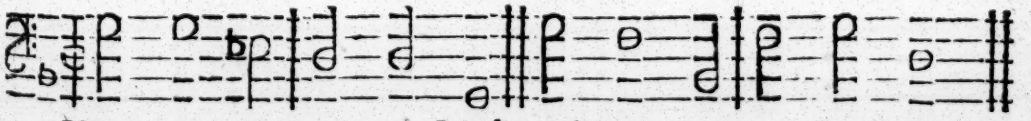


Have mer—cy on us, Lord, and grant to us thy grace

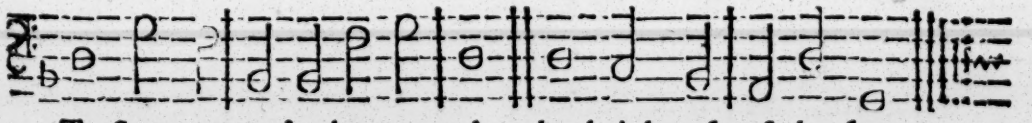


To ſhew to us do thou ac—cord the brightneſs of thy face.

BASSUS.

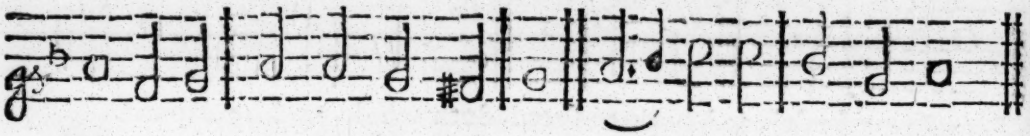


Have mer—cy on us, Lord, and grant to us thy grace



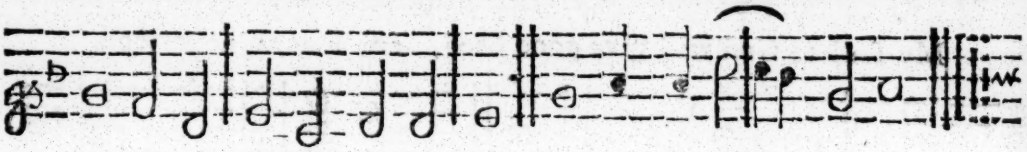
To ſhew to us do thou accord the brightneſs of thy face.

Let God a-riſe, and then his foes will turn themſelves to flight,



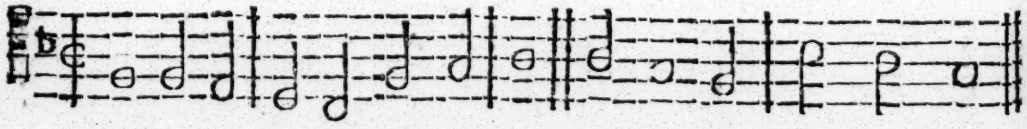
His e—ne—mies for fear ſhall run, and ſcatter out of ſight.

And as the fire doth melt the wax, and winds blow ſmoke a-way,



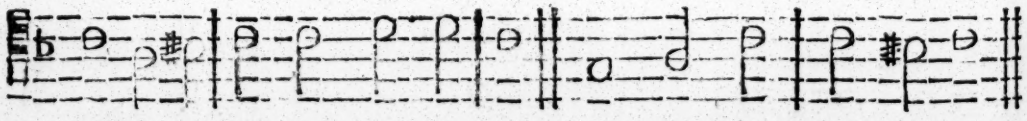
So in the preſence of the Lord the wicked ſhall decay.

TENOR, or *Plain-ſong.*

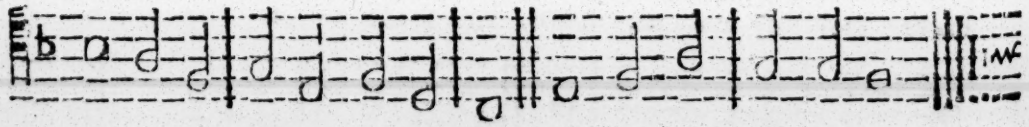


Let God a-riſe, and then his foes will turn themſelves to flight,

His e—ne—mies for fear ſhall run, and ſcatter out of ſight.

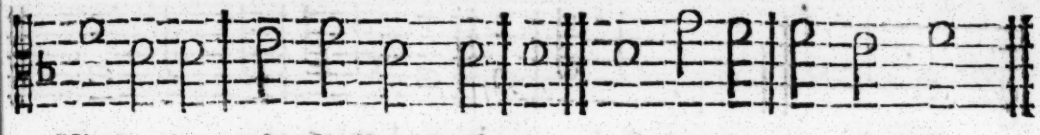


And as the fire doth melt the wax, and winds blow ſmoke a-way,



So in the preſence of the Lord the wicked ſhall decay.

Let God a-riſe, and then his foes will turn themſelves to flight,

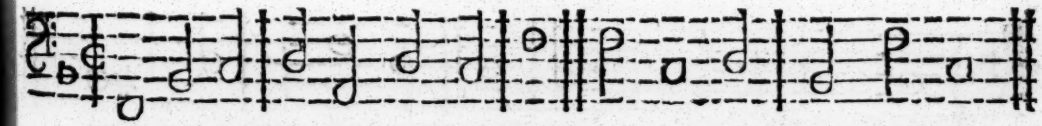


His e—ne—mies for fear ſhall run, and ſcatter out of ſight.

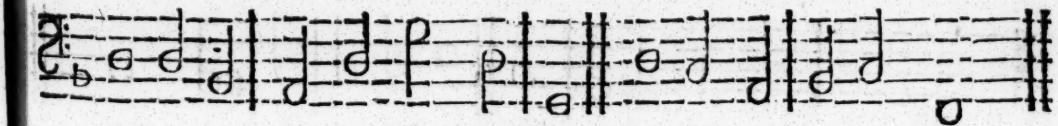
And as the fire doth melt the wax, and winds blow ſmoke a-way,

So in the preſence of the Lord the wicked ſhall decay.

BASSUS.

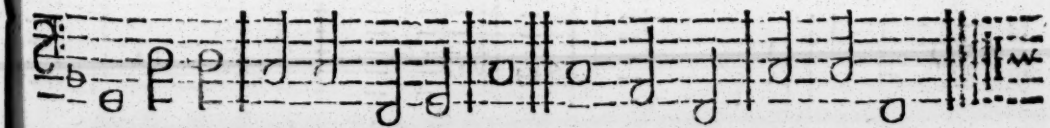


Let God a-riſe, and then his foes and turn themſelves to flight,



His e—ne—mies for fear ſhall run, and ſcatter out of ſight.

And as the fire doth melt the wax, and winds blow ſmoke a-way,



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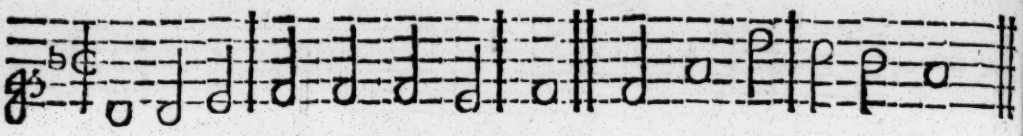
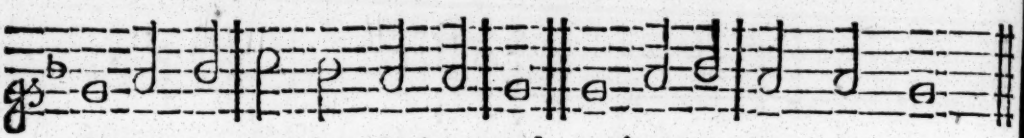
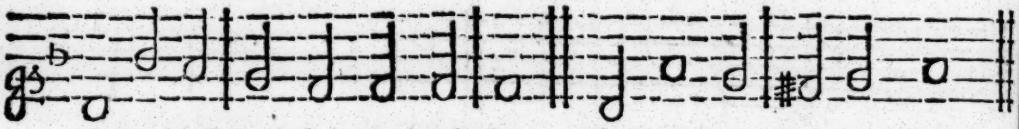


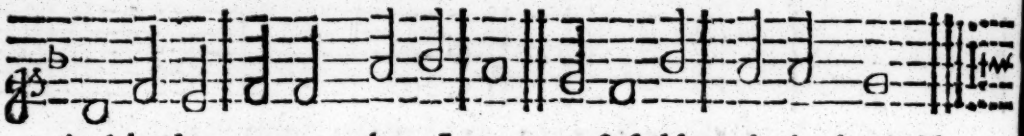
Save me, O God, and that with ſpeed, becauſe the waters do



So ve—ry near my ſoul proceed, and enter there—in—to.

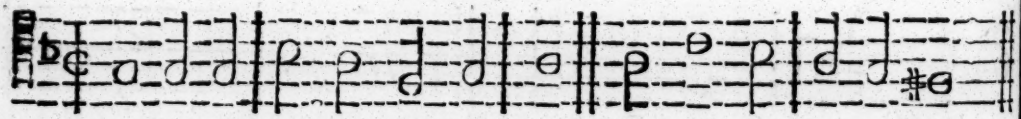


I ſink full deep in mire and clay, where I can feel no ground:



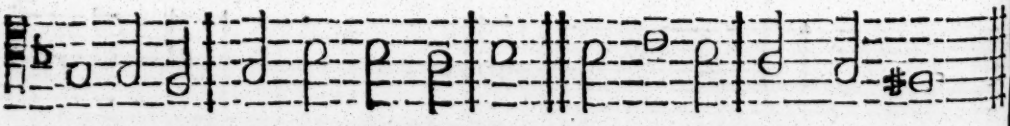
And in deep water, where I may moſt ſudden—ly be drown'd.

TENOR, or *Plain-ſong.*



Save me, O God, and that with ſpeed, becauſe the waters do

So ve—ry near my ſoul proceed, and enter there—in—to.



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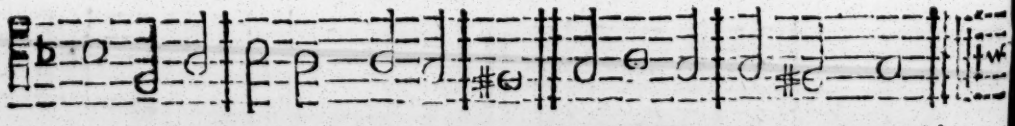
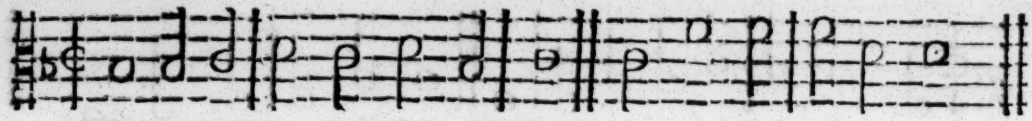


And in deep water, where I may moſt ſudden--ly be drown'd,



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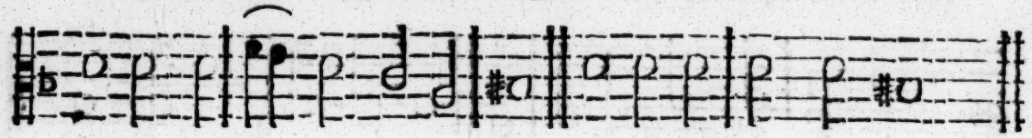

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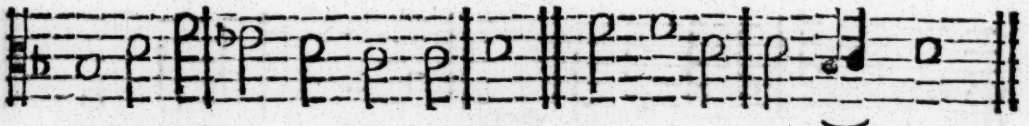

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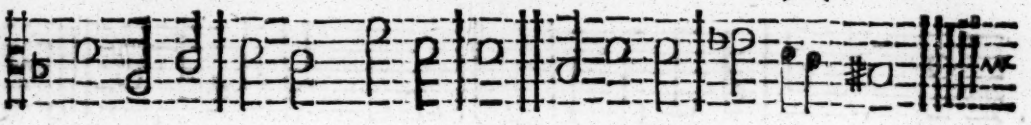
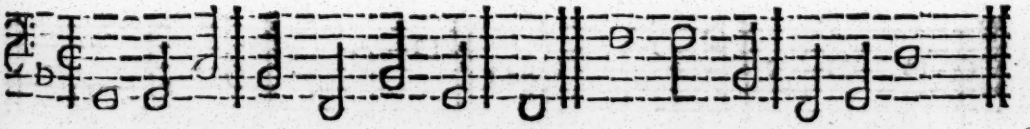


And in deep water, where I may moſt ſudden—ly be drown'd.

BASSUS.



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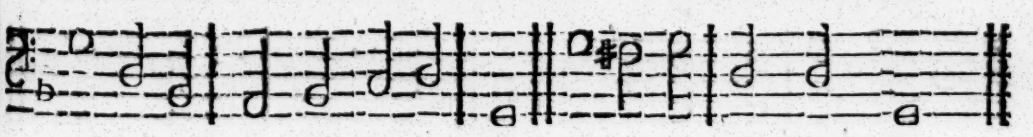
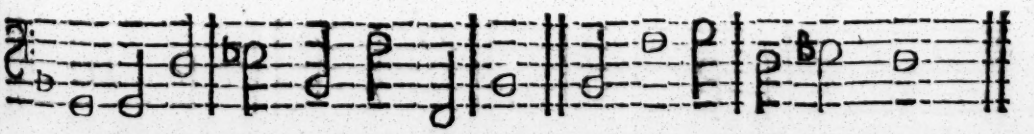


So ve—ry near my ſoul proceed, and enter there—in—to.



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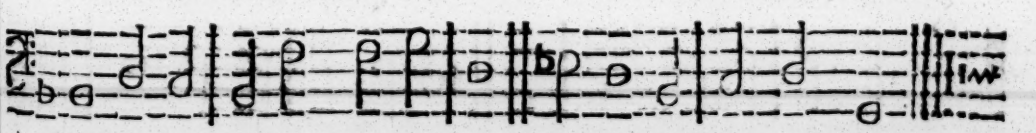
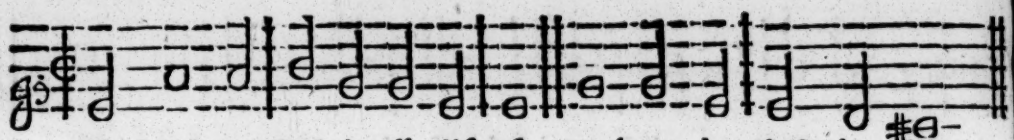
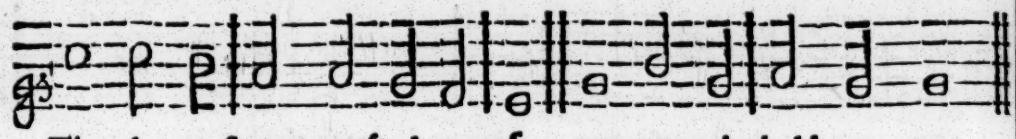


And in deep water, where I may moſt ſudden—ly be drown'd.



My Lord, my God, in all diſtreſs my hope is whole in thee,



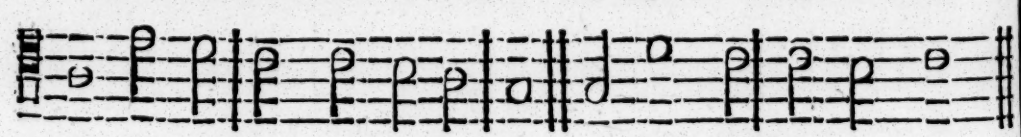
Then let no ſhame my ſoul oppreſs, nor once take hold on me.

As thou art juſt, defend me, Lord, and rid me out of dread;

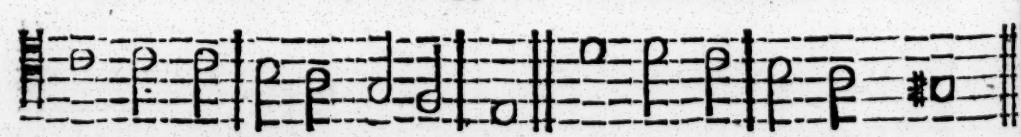
Give ear, and to my ſuit record, and ſend me help at need.

TENOR, or *Plain-ſong.*

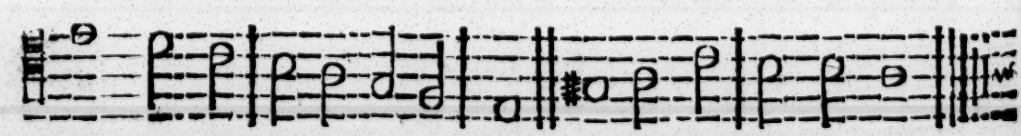
My Lord, my God, in all diſtreſs my hope is whole in thee,



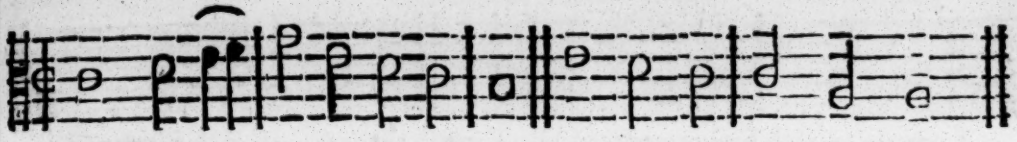
Then let no ſhame my ſoul oppreſs, nor once take hold on me.



As thou art juſt, defend me, Lord, and rid me out of dread;



Give ear, and to my ſuit record, and ſend me help at need.



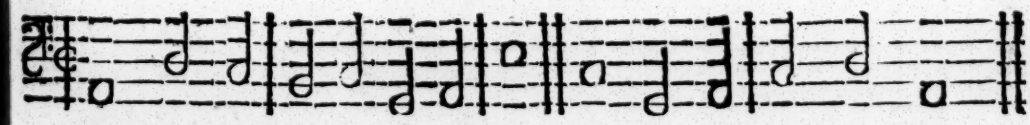
My Lord, my God, in all diſtreſs my hope is whole in thee,

Then let no ſhame my ſoul oppreſs, nor once take hold on me.

As thou art juſt, defend me, Lord, and rid me out of dread;

Give ear, and to my ſuit record, and ſend me help at need.

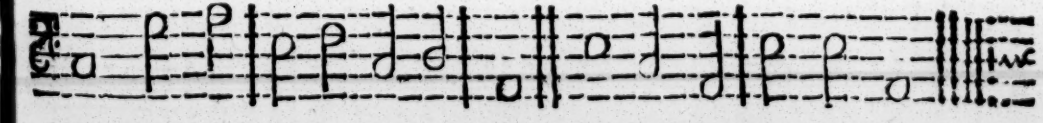
BASSUS.



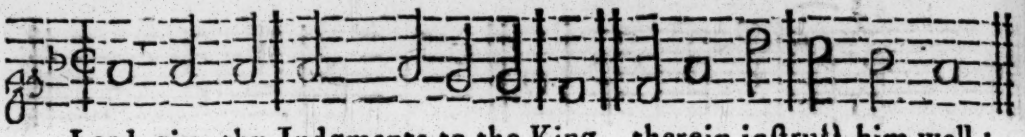
My Lord, my God, in all diſtreſs my hope is whole in thee,

Then let no ſhame my ſoul oppreſs, nor once take hold on me.

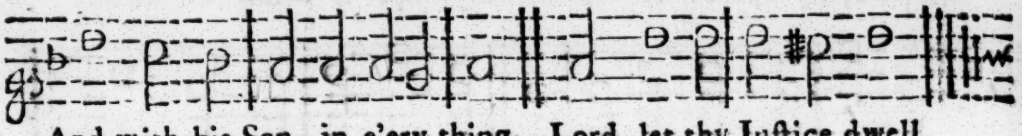
As thou art juſt, defend me, Lord, and rid me out of dread;



Give ear, and to my ſuit re-cord, and ſend me help at need.

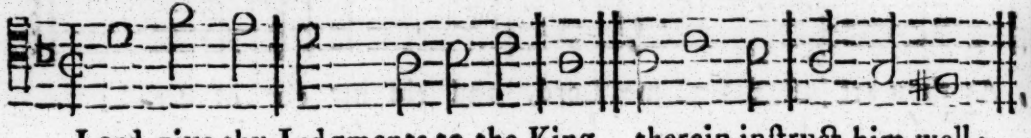


Lord, give thy Judgments to the King, therein instruct him well;



And with his Son, in e'ery thing, Lord, let thy Justice dwell.

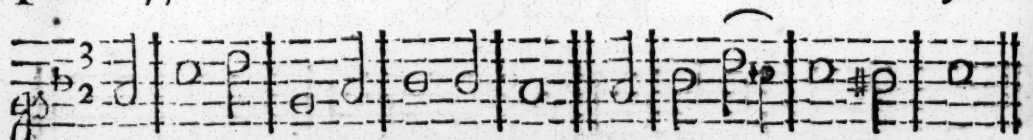
Christ-Hospital Tune. TENOR, or *Plain-song.*



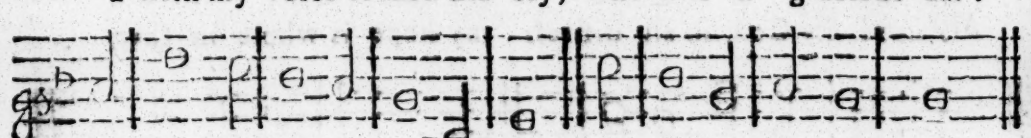
Lord give thy Judgments to the King, therein instruct him well;

And with his Son, in e'ery thing, Lord, let thy Justice dwell.

Psalm 77. Or 81. CANTUS. *Richard Allison.*

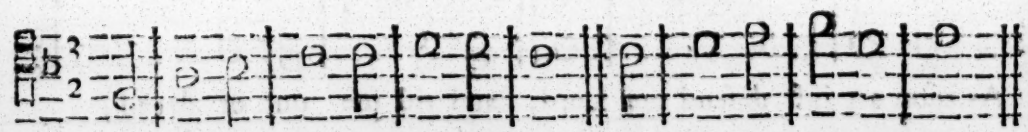


I with my voice to God did cry, who lent a gracious ear:

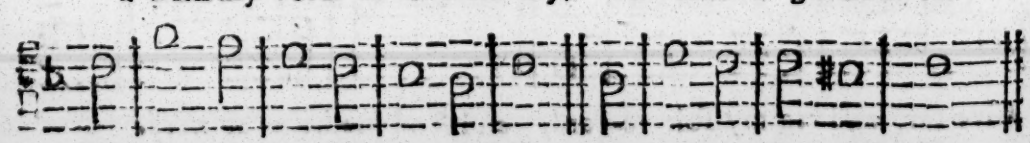


My voice I lift-ed up on high, and he my suit did hear.

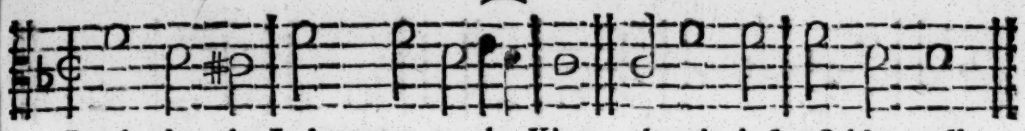
TENOR, or *Plain-song.*



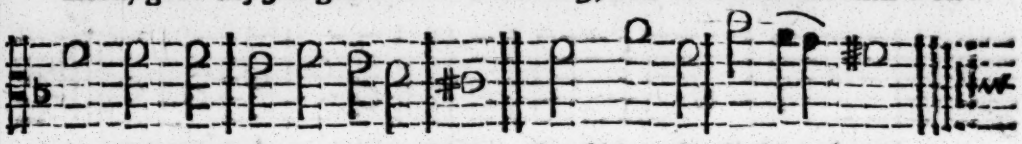
I with my voice to God did cry, who lent a gracious ear:



My voice I lifted up on high, and he my suit did hear.

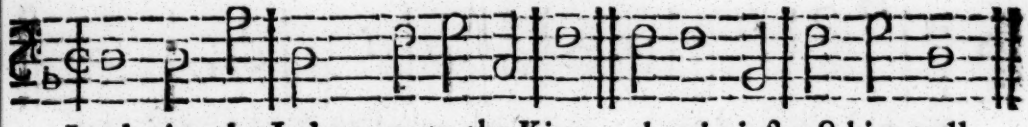


Lord, give thy Judgments to the King, therein inſtruct him well:

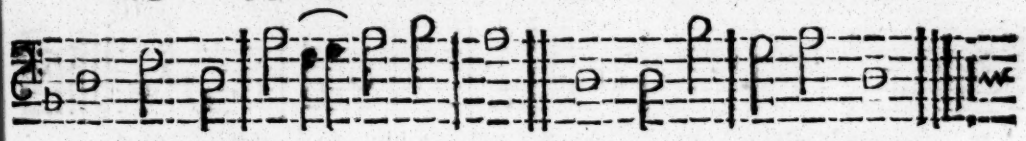


And with his Son, in e'ery thing, Lord, let thy Juſtice dwell.

BASSUS.

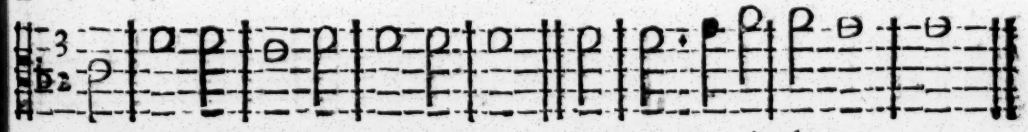


Lord, give thy Judgments to the King, therein inſtruct him well;

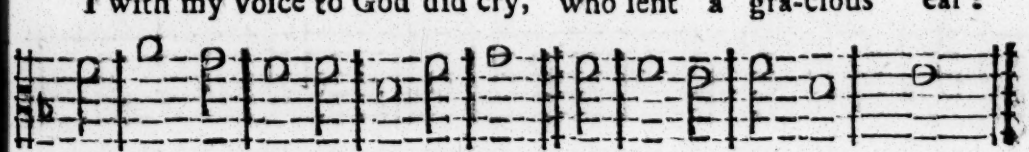


And with his Son, in e'ery thing, Lord, let thy Juſtice dwell.

Psalm 77. Or 81. MEDIUS. *Richard Alliſon.*

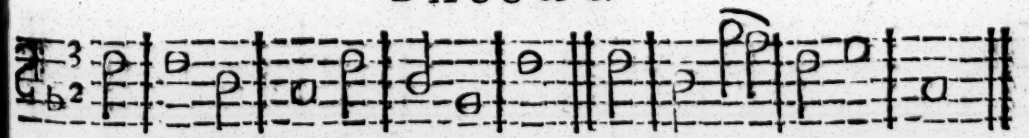


I with my voice to God did cry, who lent a gra-cious ear:

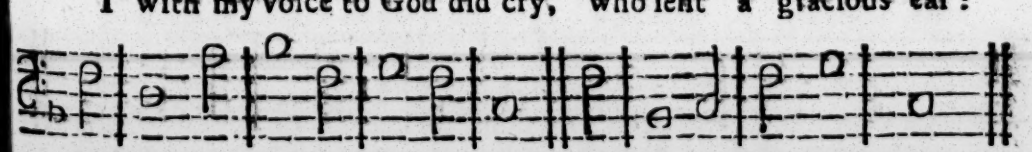


My voice I lift-ed up on high, and he my ſuit did hear.

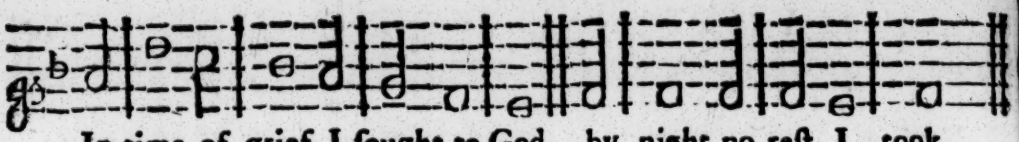
BASSUS.



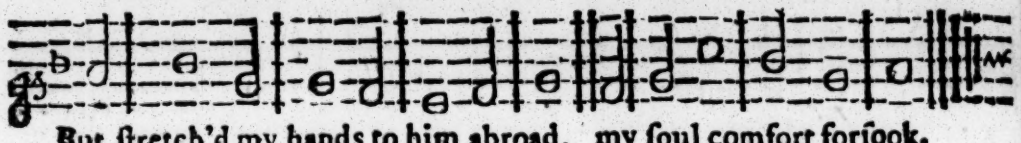
I with my voice to God did cry, who lent a gracious ear:



My voice I lift-ed up on high, and he my ſuit did hear.

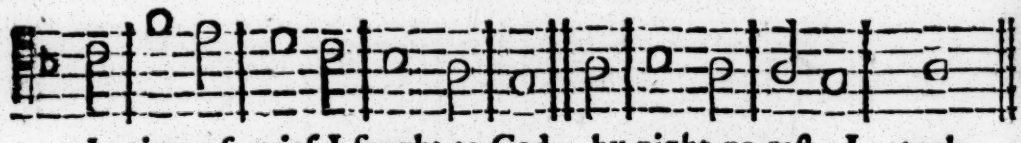


In time of grief I ſought to God, by night no reſt I took,

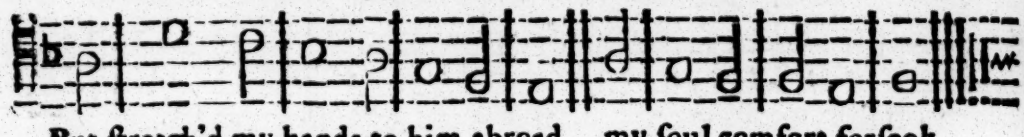


But ſtretch'd my hands to him abroad, my ſoul comfort forſook.

TENOR, or *Plain-ſong.*

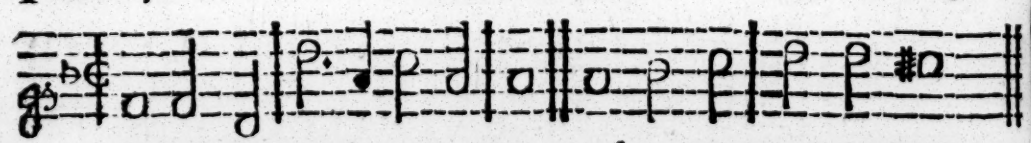


In time of grief I ſought to God, by night no reſt I took,

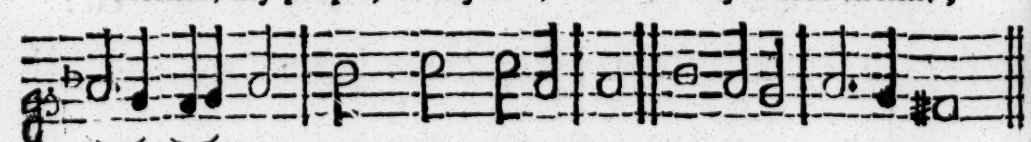


But ſtretch'd my hands to him abroad, my ſoul comfort forſook.

Pſalm 78. CANTUS. *M. Cavendiſh.*

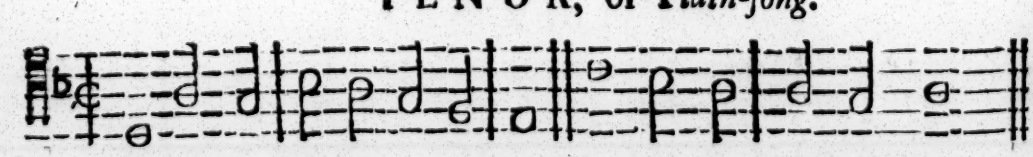


Attend, my people, to my law, and to my words incline;



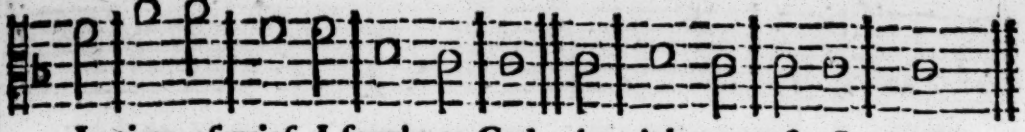
My mouth ſhall ſpeak ſtrange pa-ra-bles, and ſenten-ces divine.

TENOR, or *Plain-ſong.*

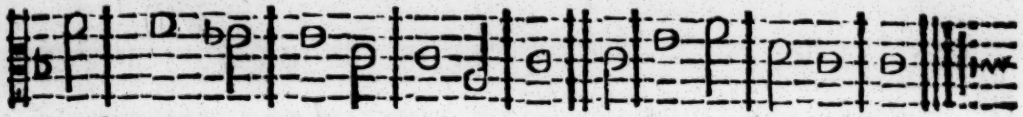


Attend, my people, to my law, and to my words incline;

My mouth ſhall ſpeak ſtrange pa-ra-bles, and ſentences divine.

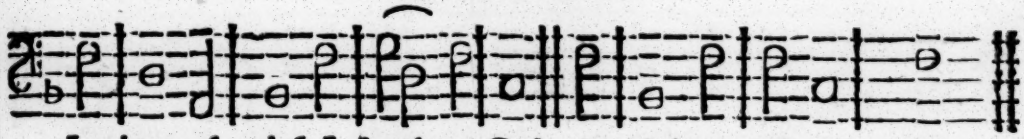


In time of grief I ſought to God, by night no reſt I took,

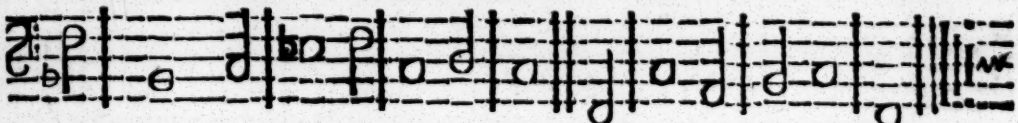


But ſtretch'd my hands to him abroad, my ſoul comfort forſook.

BASSUS.



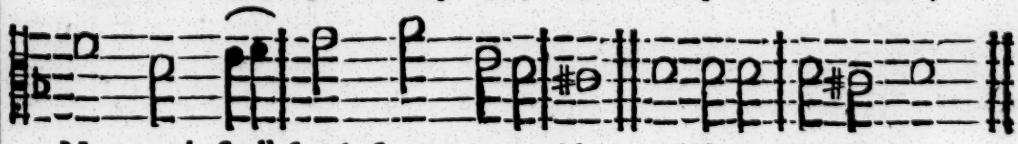
In time of grief I ſought to God, by night no reſt I took,



But ſtretch'd my hands to him abroad, my ſoul comfort forſook.

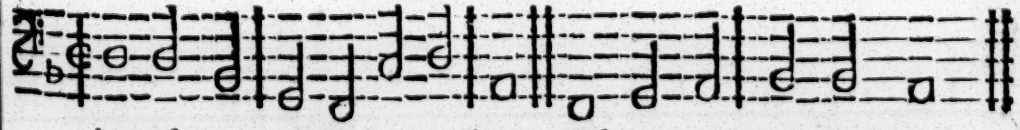
Pſalm 78. MEDIUS. *M. Cavendiſh.*

Attend, my people, to my law, and to my words incline;

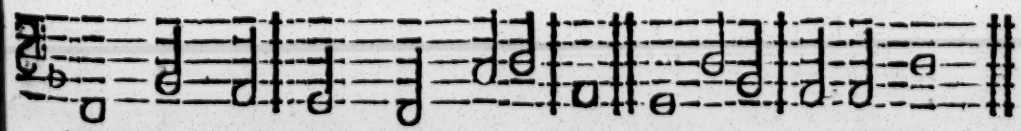


My mouth ſhall ſpeak ſtrange pa-ra-bles, and ſentences divine.

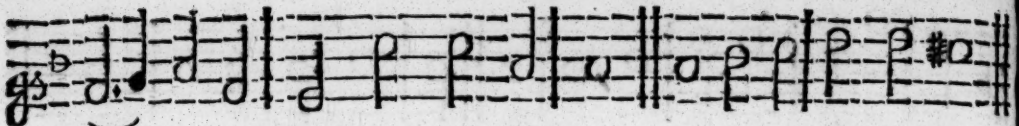
BASSUS.



Attend, my people, to my law, and to my words incline;



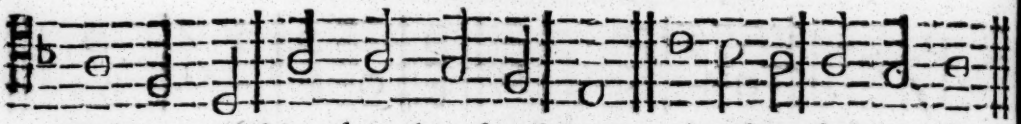
My mouth ſhall ſpeak ſtrange pa-ra-bles, and ſentences divine.



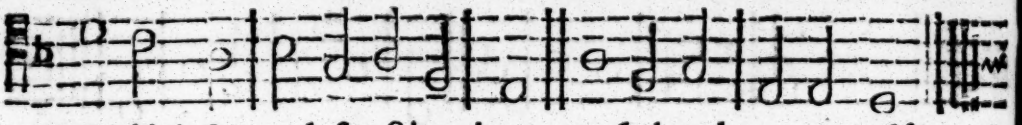
Which we ourſelves have heard and learnt ev'n of our fathers old,

And which for our inſtruction them our fathers have us told.

TENOR, or *Plain-ſong.*

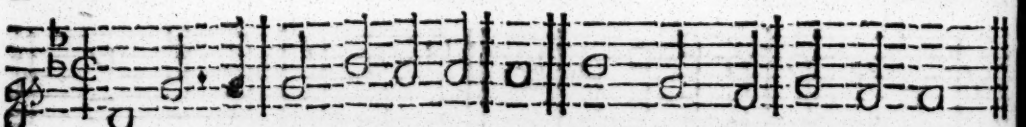


Which we ourſelves have heard and learnt ev'n of our fathers old.



And which for our Inſtruction them our fathers have us told.

Pſalm 96. CANTUS. *Tho. R. B. of* M.

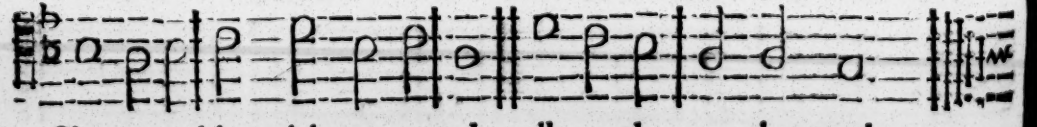


Sing ye with praiſe un-to the Lord, new ſongs with joy and mirth:

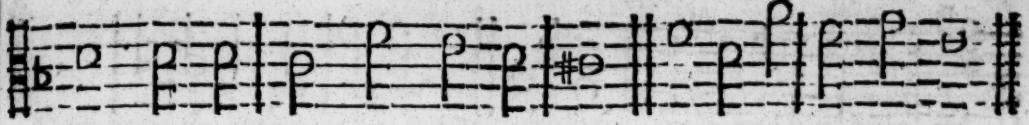
Sing un-to him with one ac-cord, all people on the earth.

TENOR, or *Plain-ſong.*

Sing ye with praiſe un-to the Lord, new ſongs with joy and mirth:



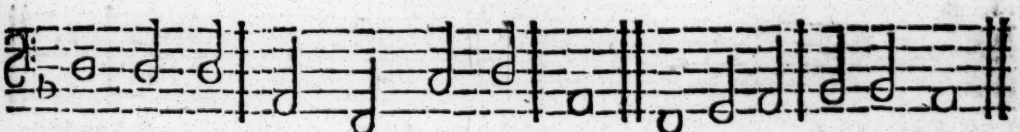
Sing unto him with one accord, all people on the earth.



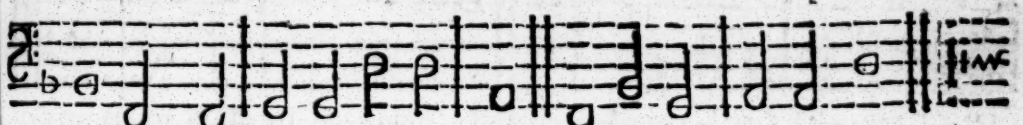
Which we ourſelves have heard and learnt ev'n of our fathers old,

And which for our inſtruction them our fathers have us told.

BASSUS.



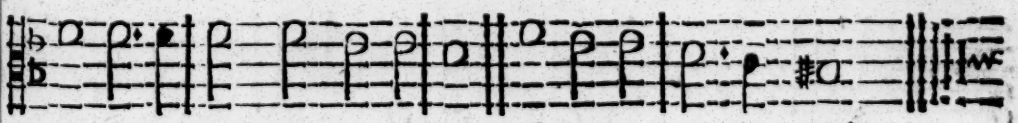
Which we ourſelves have heard and learnt ev'n of our fathers old,



And which for our inſtruction them our fathers have us told.

Pſalm 96. MEDIUS. *Tho. R. B. of M.*

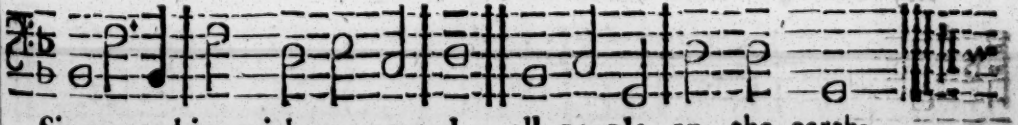
Sing ye with praiſe un-to the Lord, new ſongs with joy and mirth:



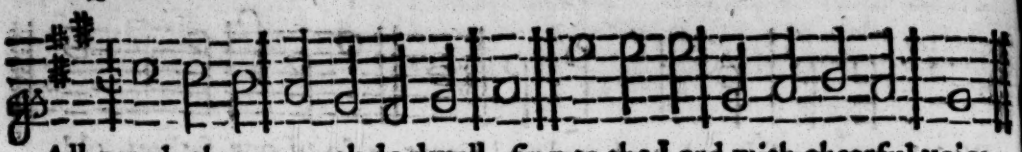
Sing un-to him with one accord, all people on the earth.

BASSUS.

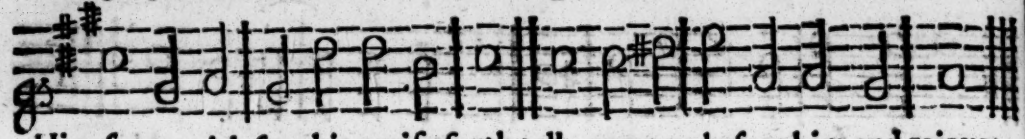
Sing ye with praiſe un-to the Lord, new ſongs of joy and mirth:



Sing unto him with one accord, all people on the earth.

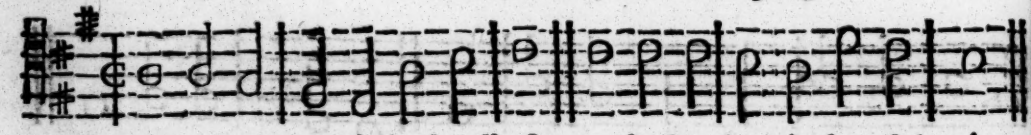


All people that on earth do dwell, ſing to the Lord with cheerful voice:

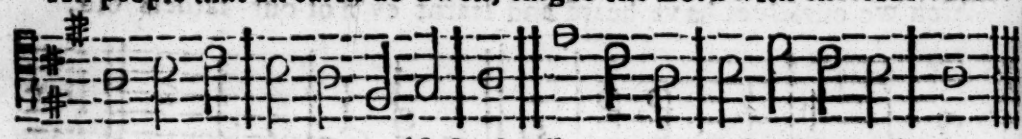


Him ſerve with fear his praiſe forth tell: come ye before him and rejoyce.

2 *French* Tune. TENOR, or *Plain-ſong.*

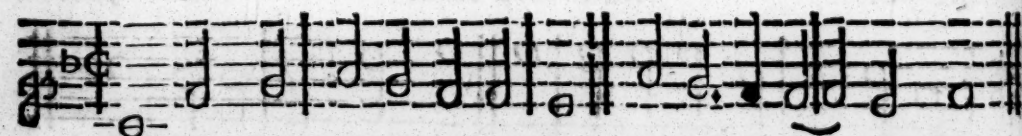


All people that on earth do dwell, ſing to the Lord with cheerful voice:



Him ſerve with fear his praiſe forth tell: come ye before him and rejoyce.

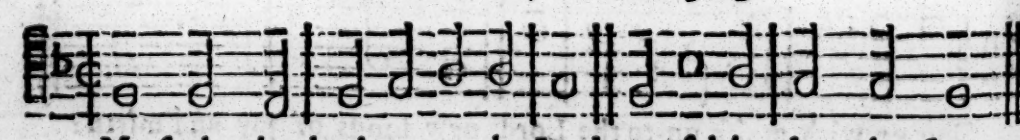
Pſalm 103. CANTUS. *E. Johnſon.*



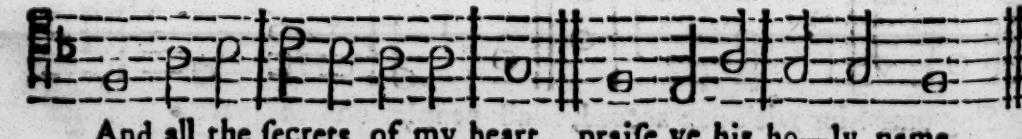
My ſoul, give laud un-to the Lord, my ſpirit do the ſame:

And all the ſecrets of my heart, praiſe ye his ho—ly name.

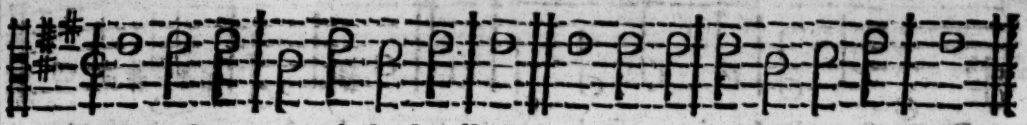
TENOR, or *Plain-ſong.*



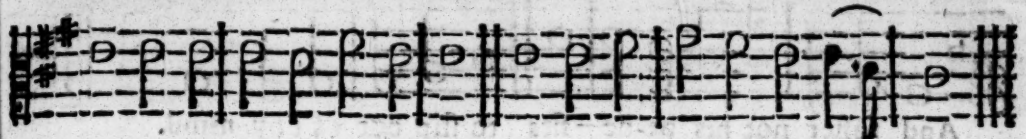
My ſoul, give laud un-to the Lord, my ſpirit do the ſame:



And all the ſecrets of my heart, praiſe ye his ho—ly name.

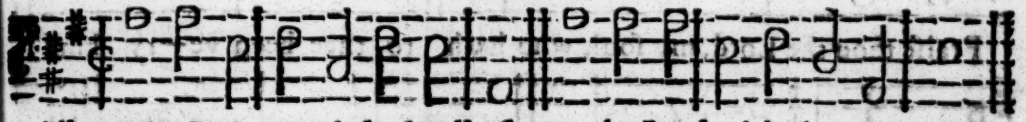


All people that on earth do dwell, sing to the Lord with cheerful voice:



Him serve with fear his praise forth tell: come ye before him and rejoyce.

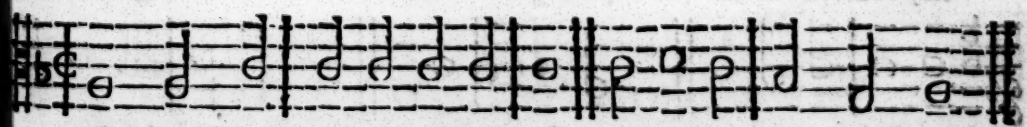
BASSUS.



All people that on earth do dwell, sing to the Lord with cheerful voice:

Him serve with fear his praise forth tell: come ye before him and rejoyce.

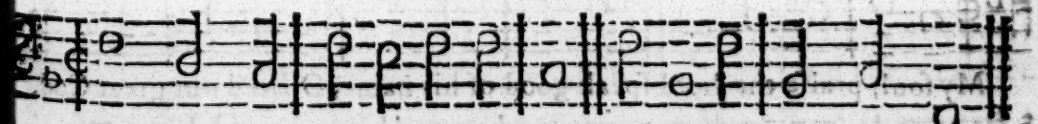
Psalm 103. MEDIUS. *E. Johnson.*



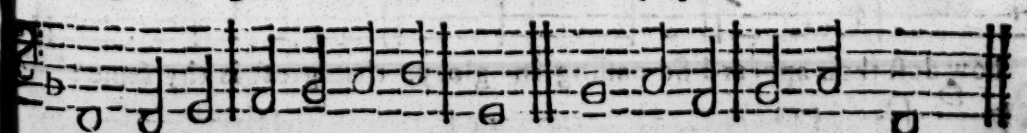
My soul, give laud un-to the Lord, my spirit do the same:

And all the secrets of my heart, praise ye his ho—ly name.

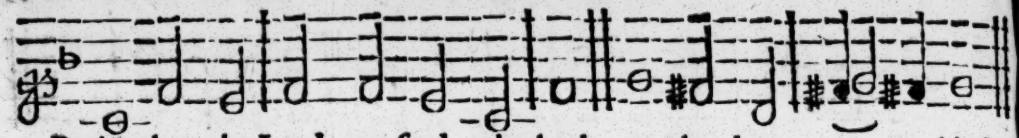
BASSUS.



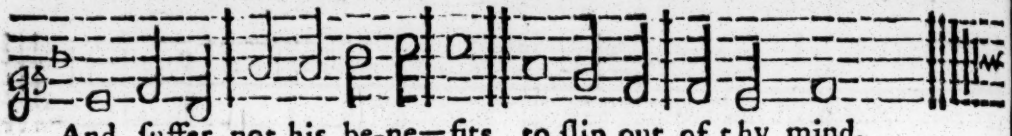
My soul give laud un-to the Lord, my spirit do the same:



And all the secrets of my heart, praise ye his ho—ly name.

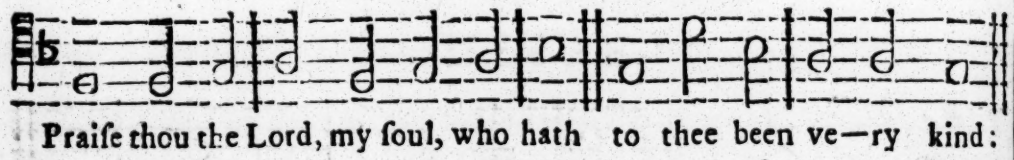


Praiſe thou the Lord, my ſoul, who hath to thee been ve—ry kind:

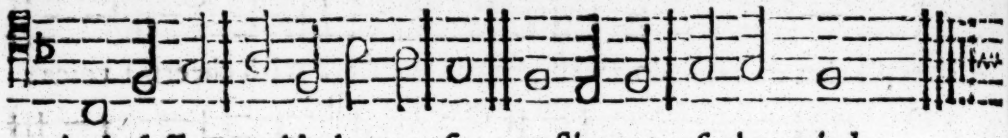


And ſuffer not his be-ne—fits to ſlip out of thy mind.

TENOR, or *Plain-ſong.*

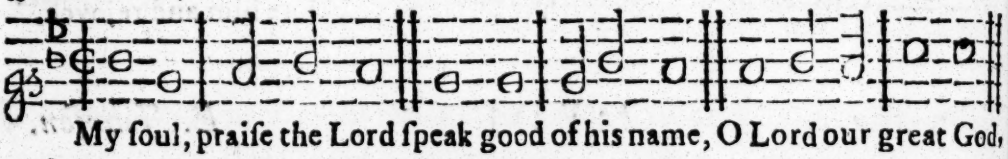


Praiſe thou the Lord, my ſoul, who hath to thee been ve—ry kind:

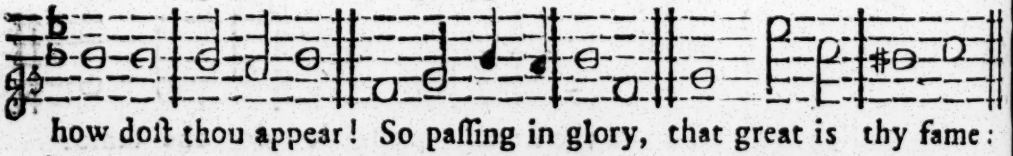


And ſuffer not his be-ne—fits to ſlip out of thy mind.

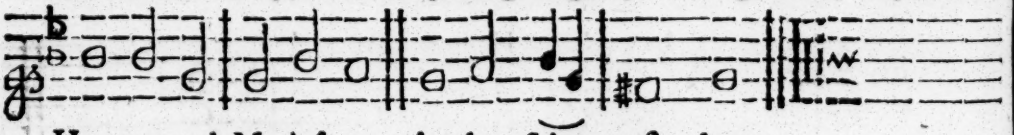
Pſalm 104. CANTUS. *Tho. R. B. of M.*



My ſoul, praiſe the Lord ſpeak good of his name, O Lord our great God,

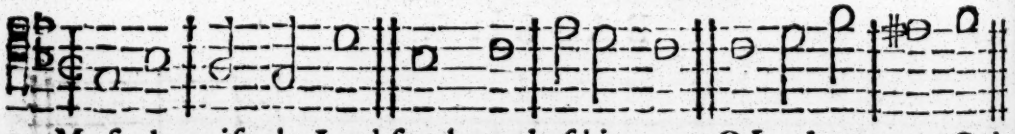


how doſt thou appear! So paſſing in glory, that great is thy fame:

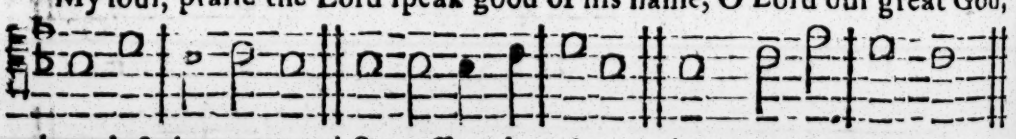


Honour and Ma-jeſ--ty in thee ſhine moſt clear:

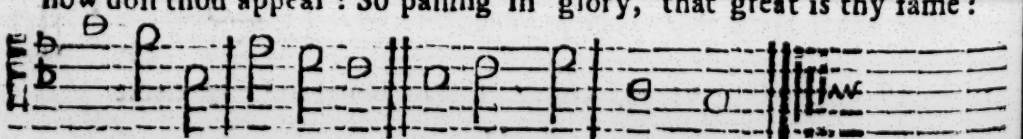
TENOR, or *Plain-ſong.*



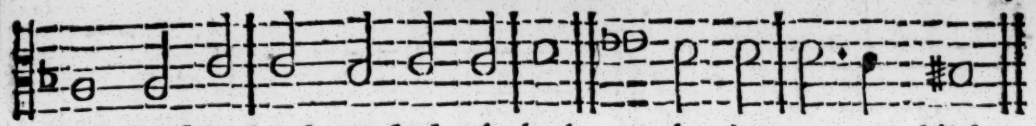
My ſoul, praiſe the Lord ſpeak good of his name, O Lord our great God,



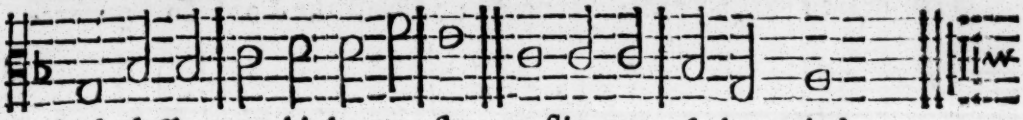
how doſt thou appear! So paſſing in glory, that great is thy fame:



Honour and Ma-jeſ--ty in thee ſhine moſt clear:

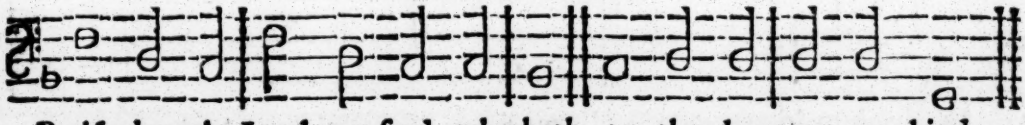


Praiſe thou the Lord, my ſoul, who hath to thee been ve—ry kind:

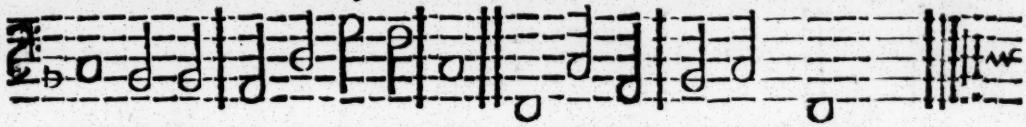


And ſuffer not his be-ne—fits to ſlip out of thy mind.

BASSUS.

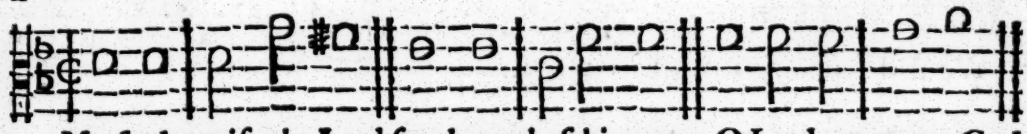


Praiſe thou the Lord, my ſoul, who hath to thee been ve—ry kind:

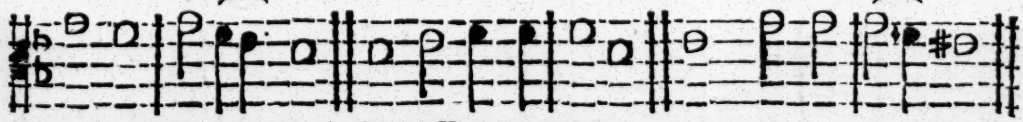


And ſuffer not his be-ne—fits to ſlip out of thy mind.

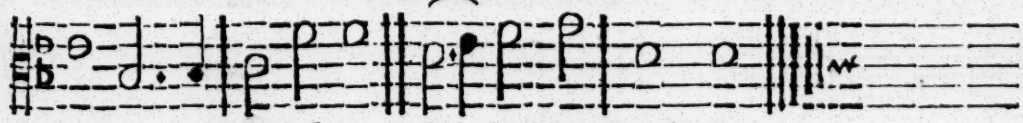
Pſalm 104. MEDIUS. *Tho. R.* B. *of* M.



My ſoul, praiſe the Lord ſpeak good of his name, O Lord our great God

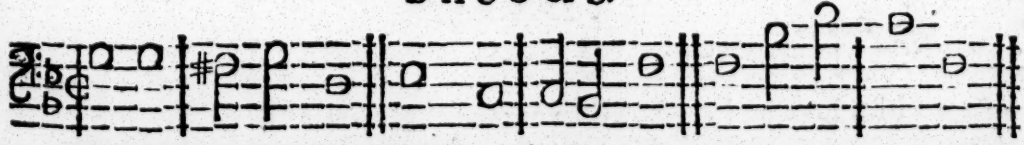


how doſt thou appear! So paſſing in glory, that great is thy fame:

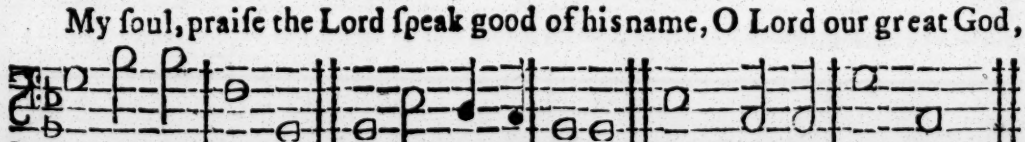


Honour and Ma-jeſ--ty in thee ſhine moſt clear:

BASSUS.

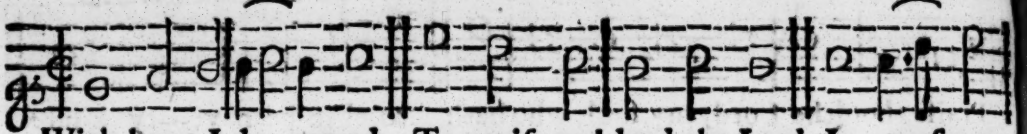


My ſoul, praiſe the Lord ſpeak good of his name, O Lord our great God,

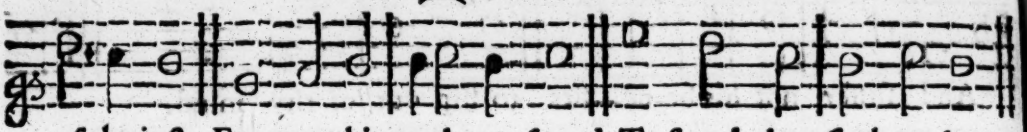


how doſt thou appear! So paſſing in glory, that great is thy fame:

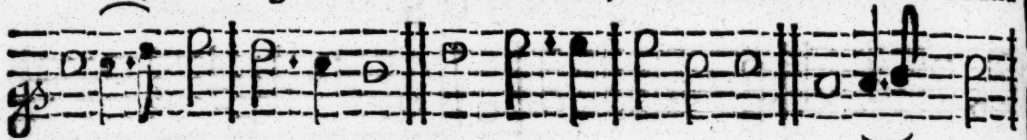
Honour and Ma-jeſ--ty in thee ſhine moſt clear;



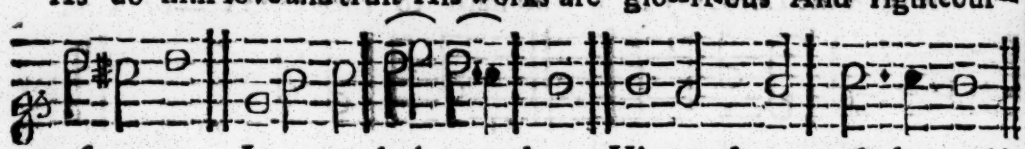
With heart I do accord, To praise and laud the Lord. In presence



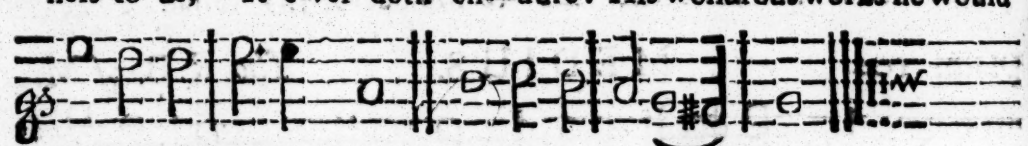
of the just: For great his works are found, To search them such are bound



As do him love and trust His works are glo--ri-ous And righteous-

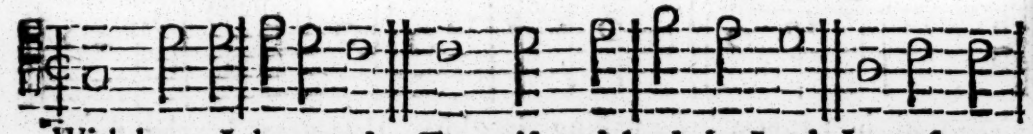


-ness to us, It e-ver doth en--dure: His wondrous works he would

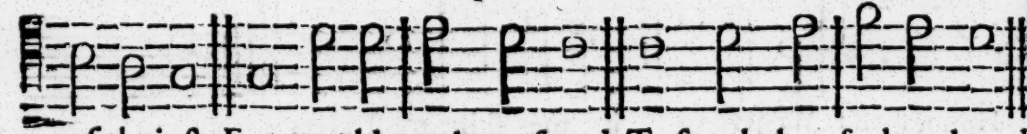


We still remember should, His mercy is full sure.

3 *French* Tune. TENOR, or *Plain-song.*

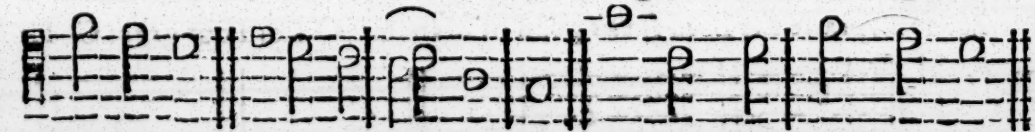


With heart I do accord, To praise and laud the Lord. In presence

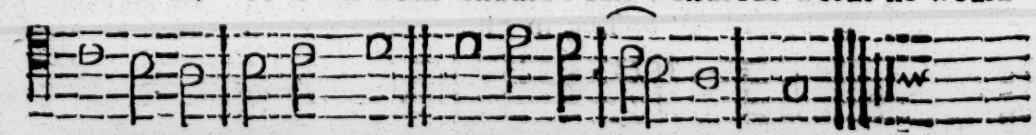


of the just: For great his works are found, To search them such are bound

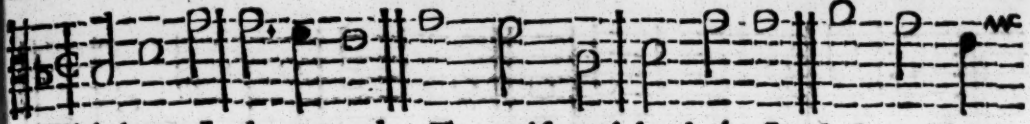
As do him love and trust. His works are glo--ri-ous, And righteous-



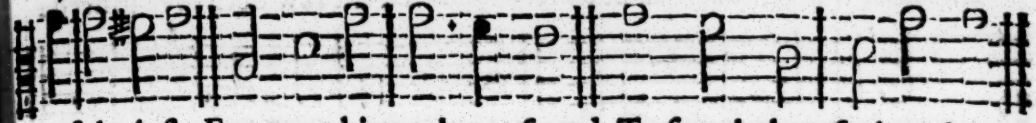
-ness to us, It e-ver doth endure: His wondrous works he would



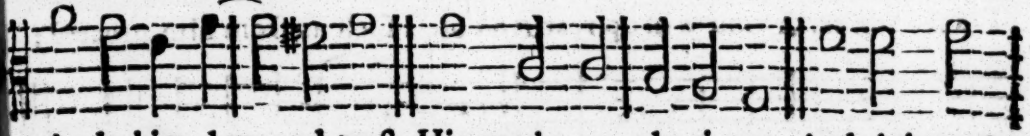
We still remember should, His mercy is full sure.



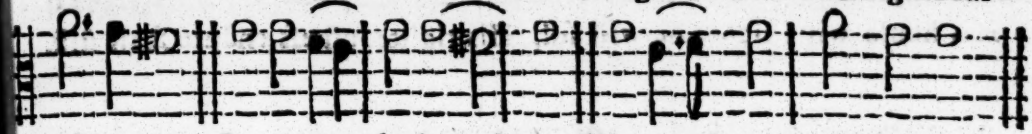
With heart I do accord, To praise and laud the Lord. In presence



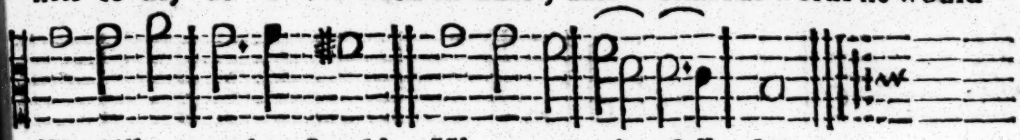
of the just: For great his works are found, To search them such are bound



As do him love and trust. His works are glo-ri-ous, And righteous—

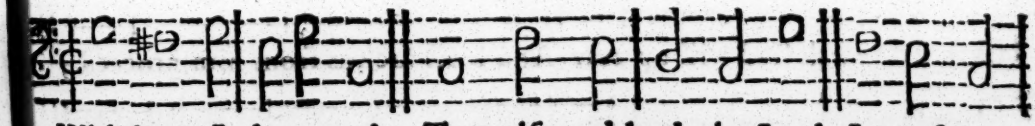


—ness to us, It e--ver doth en-dure; His wondrous works he would

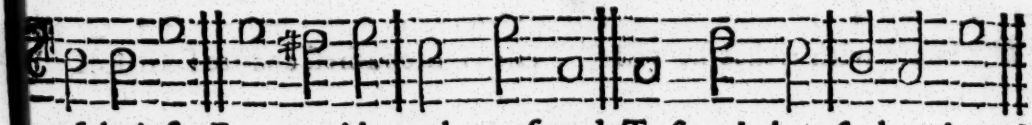


We still remember should, His mercy is full sure.

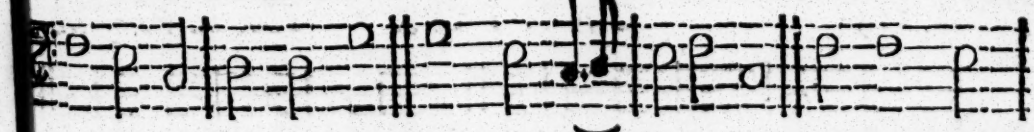
BASSUS.



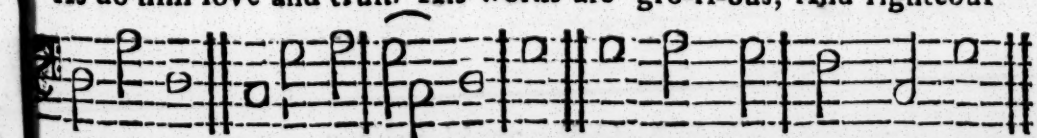
With heart I do accord, To praise and laud the Lord. In presence



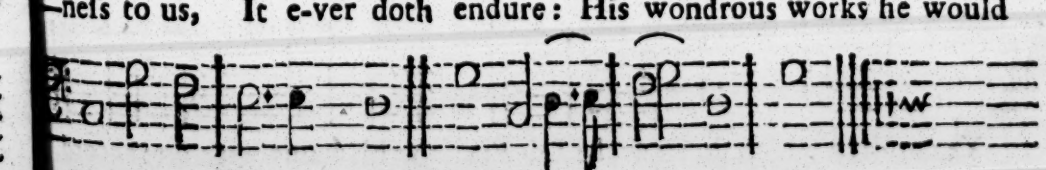
of the just: For great his works are found, To search them such are bound



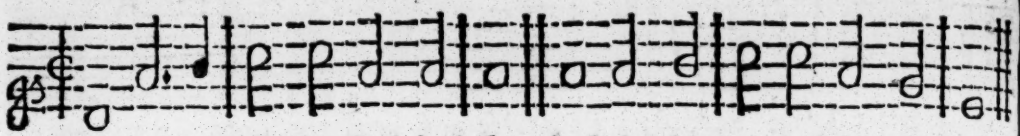
As do him love and trust. His works are glo-ri-ous, And righteous—



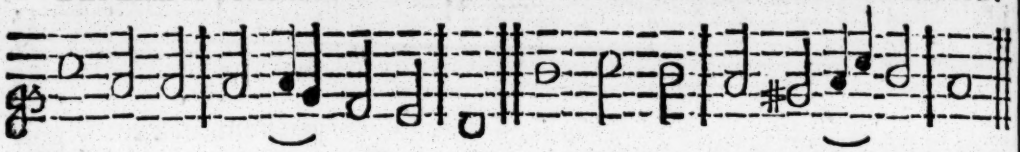
—ness to us, It e-ver doth endure: His wondrous works he would



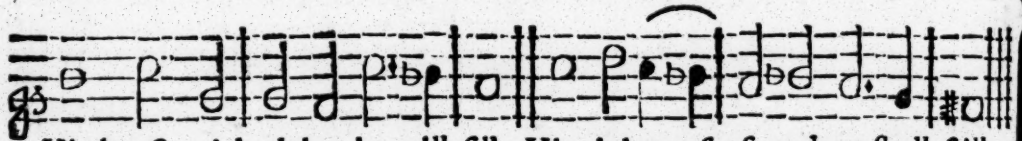
We still remember should, His mer-cy is full sure.



The man is bleſt that God doth fear And that his law doth love indeed:



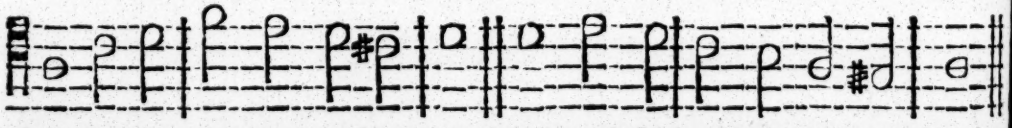
His ſeed on earth God will up rear And bleſs ſuch as from him proceed;



His houſe with riches he will fill, His righteouſneſs endure ſhall ſtill.

1 *High-Dutch* Tune. TENOR, or *Plain-ſong.*

The man is bleſt that God doth fear And that his law doth love indeed:



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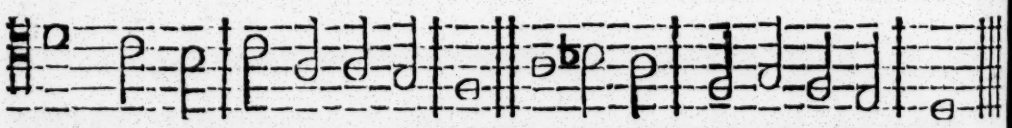

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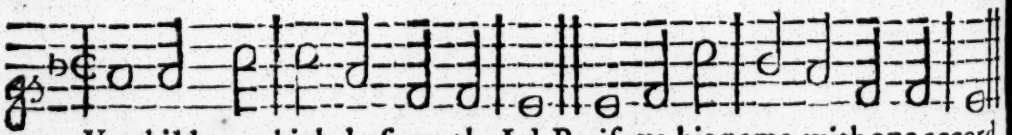
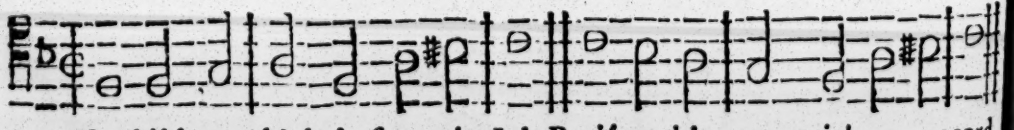
Psalm 113. CANTUS. *Tho. R.* B. *of* M.

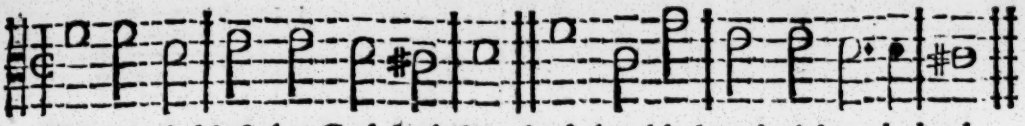


Ye children which do ſerve the Ld. Praiſe ye his name with one accord,

TENOR, or *Plain-ſong.*



Ye children which do ſerve the Ld. Praiſe ye his name with one accord,



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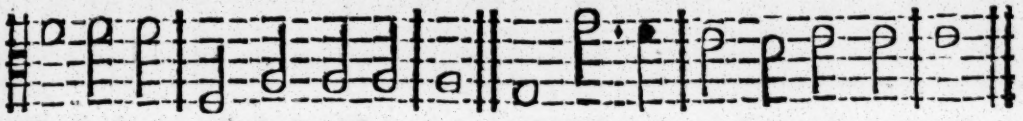

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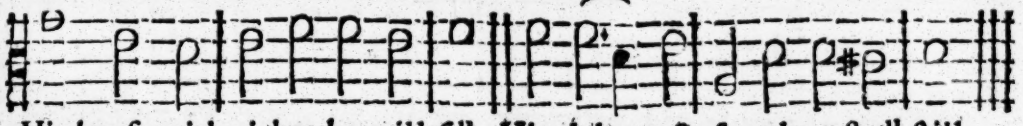

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BASSUS.

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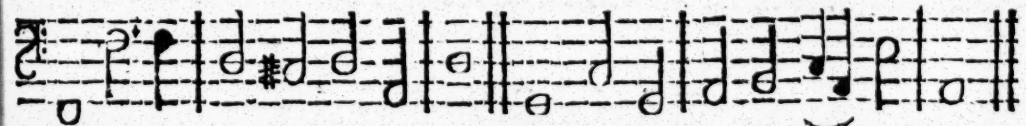
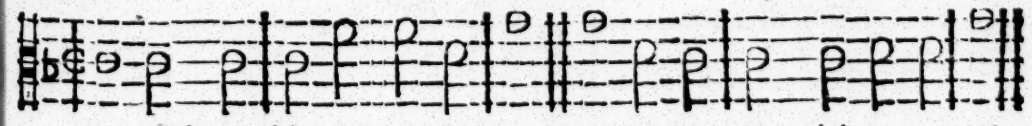


His ſeed on earth God will up rear And bleſs ſuch as from him proceed;

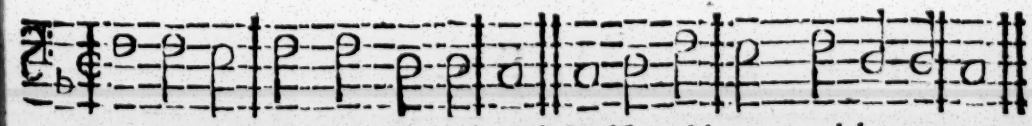
His houſe with riches he will fill, His righteouſneſs endure ſhall ſtill.

Psalm. 113. MEDIUS. *Tho. R. B. of M.*

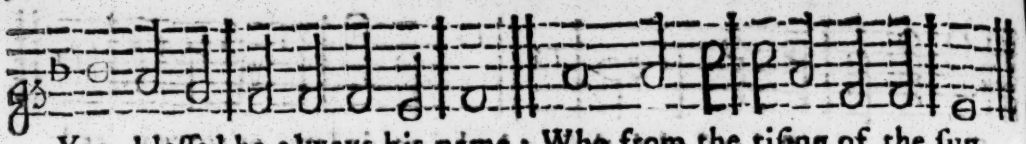


Ye children which do ſerve the Ld. Praiſe ye his name with one accord,

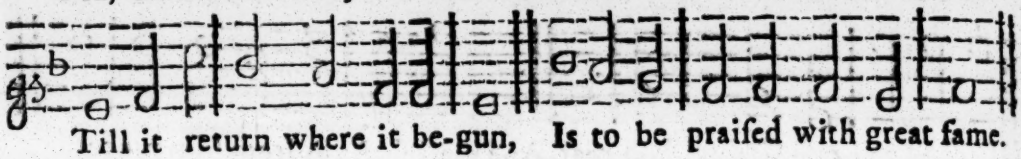
BASSUS.



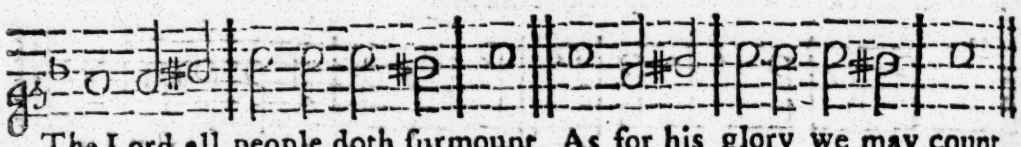
Ye children which do ſerve the Ld. Praiſe ye his name with one accord.



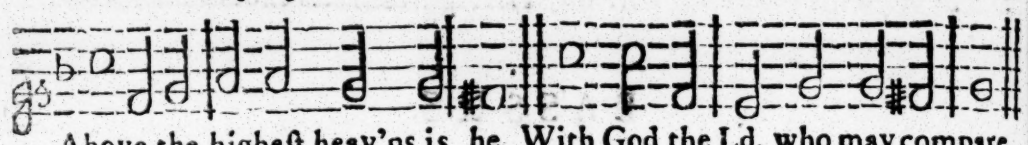
Yea, bleſſed be always his name: Who from the riſing of the ſun,



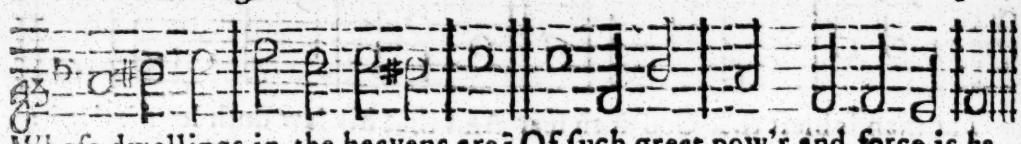
Till it return where it be-gun, Is to be praiſed with great fame.



The Lord all people doth ſurmount, As for his glory we may count,

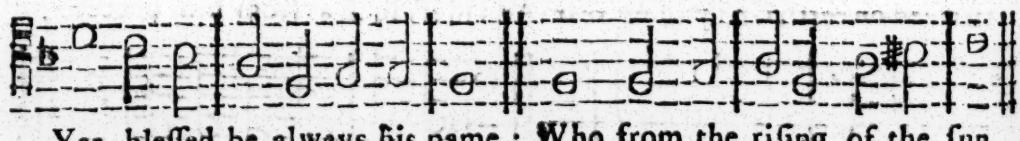


Above the higheſt heav'ns is he. With God the Ld. who may compare,



Whoſe dwellings in the heavens are? Of ſuch great pow'r and force is he.

TENOR, or *Plain-ſong.*



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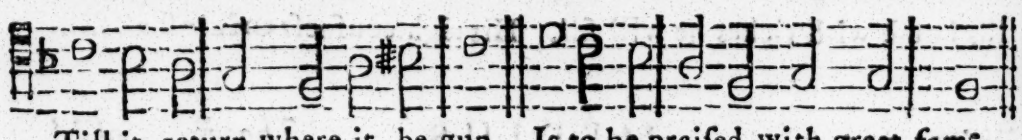

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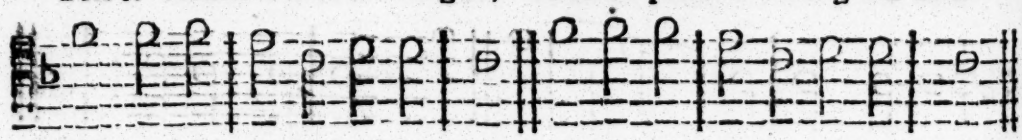

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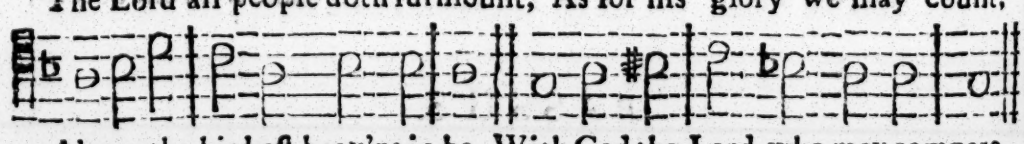

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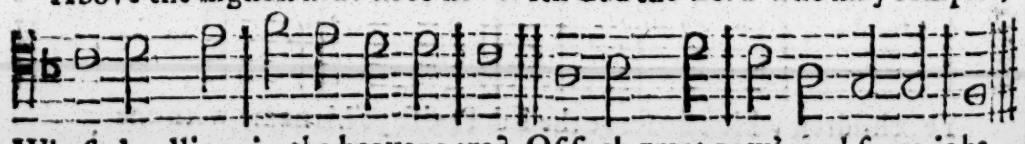

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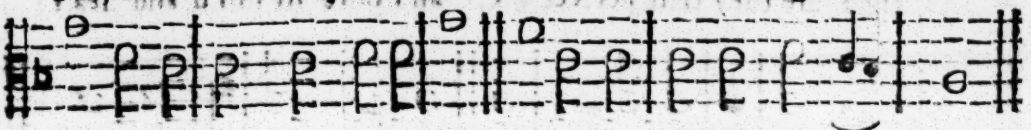
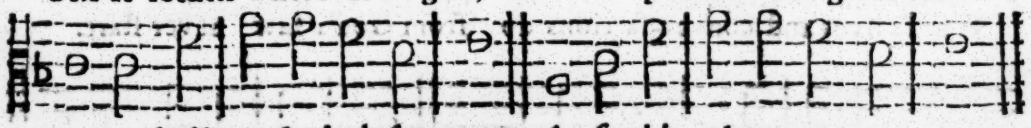


Till it return where it be-gun, Is to be praiſed with great fame



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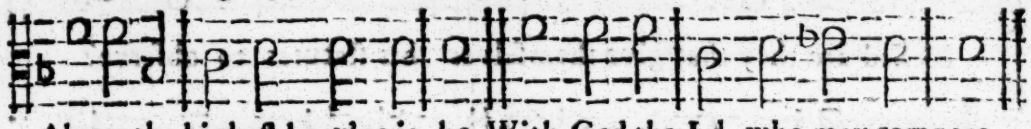

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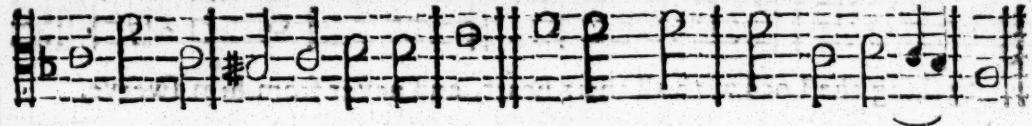

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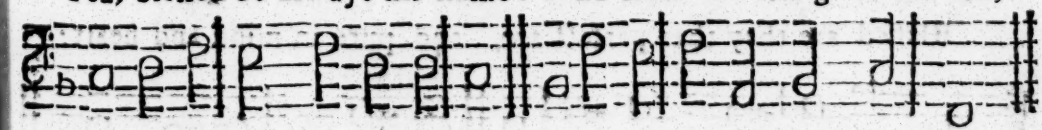

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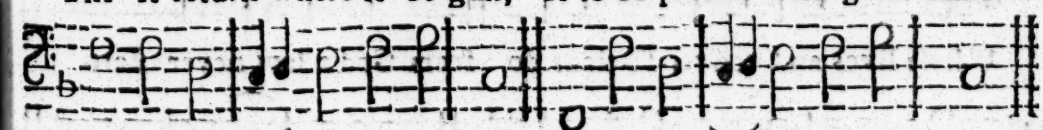

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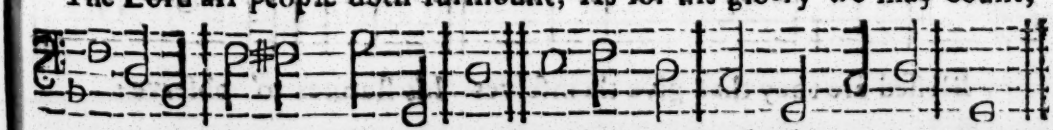

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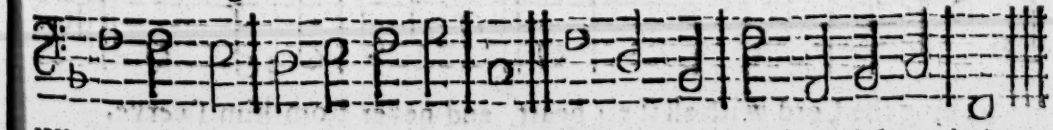

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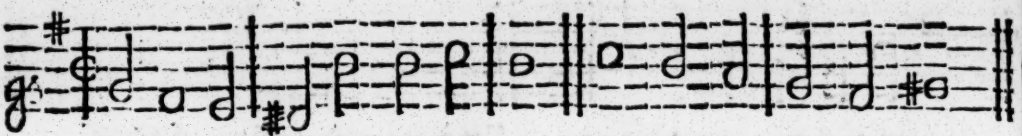
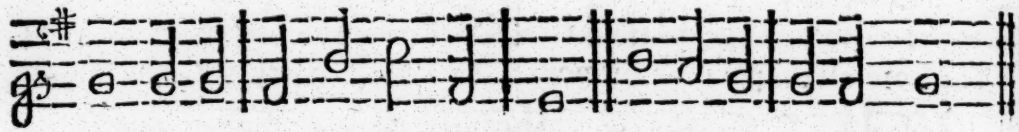
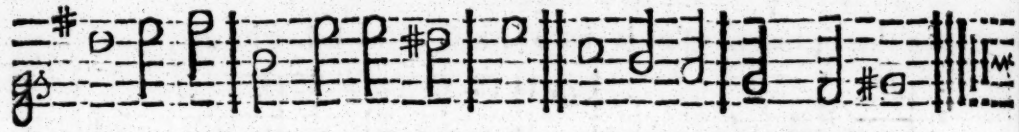


Bleſſed are they that perfect are, and pure in mind and heart:

Whoſe lives and conver-ſa-tions do from God's law never ſtart.



Bleſſed are they that give themſelves his ſtatutes to obſerve:



Seeking the Lord with all their heart, and never from him ſwerve.

TENOR, or *Plain-ſong.*

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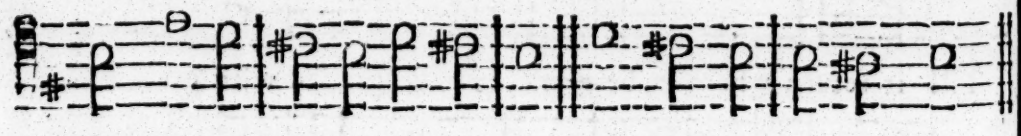

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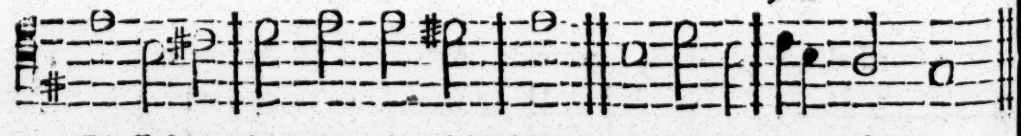

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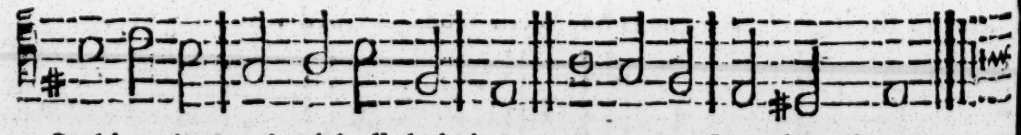

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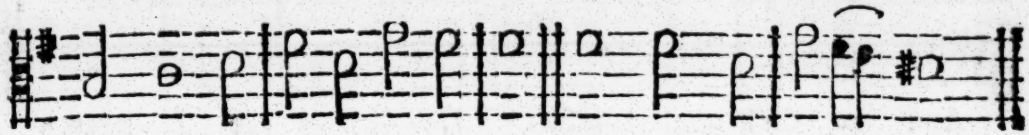

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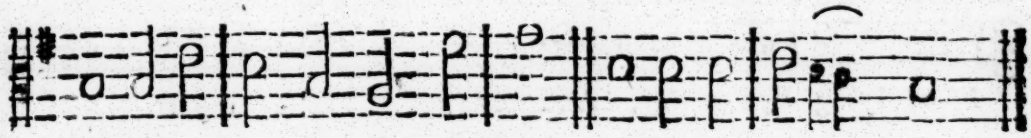

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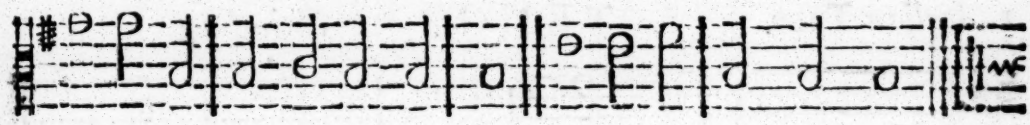

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BASSUS.

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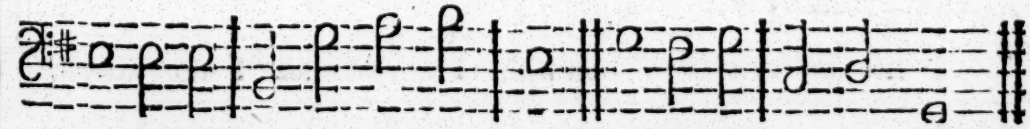

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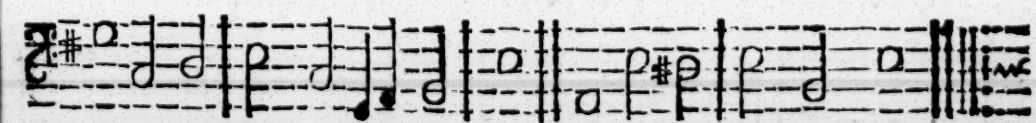

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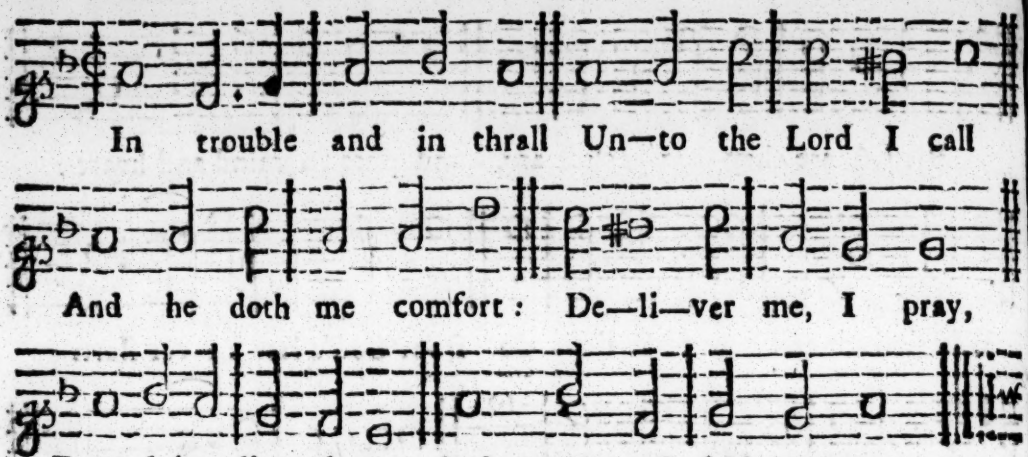
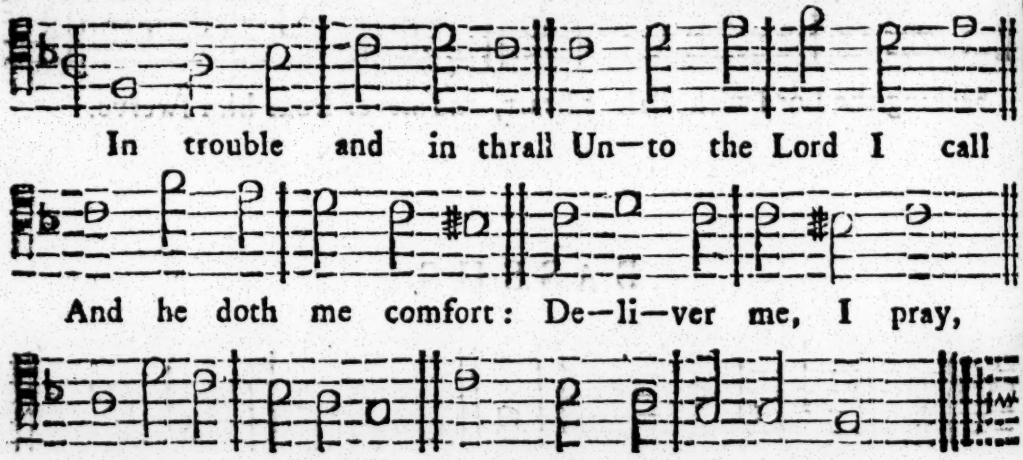
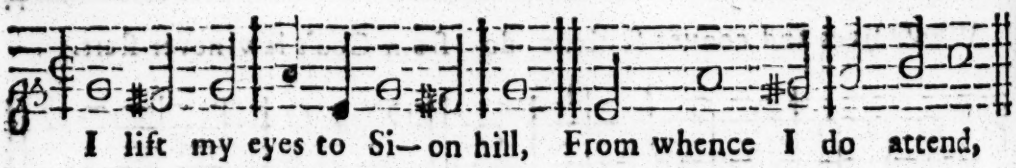


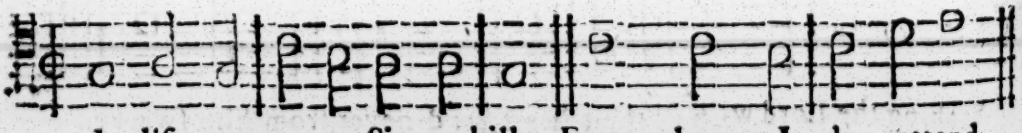
3. *Italian* Tune. TENOR, or *Plain-song.*

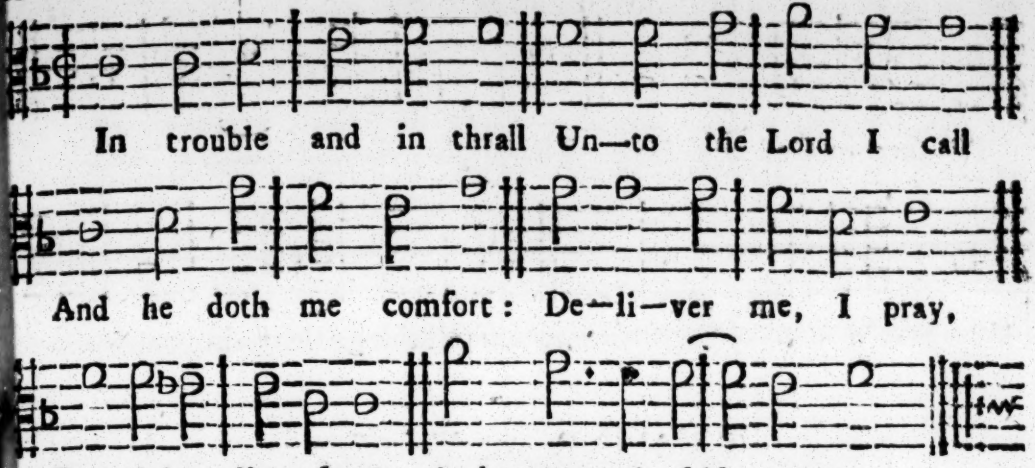


Psalm 121. CANTUS. *G. Farnaby* B. *of* M.

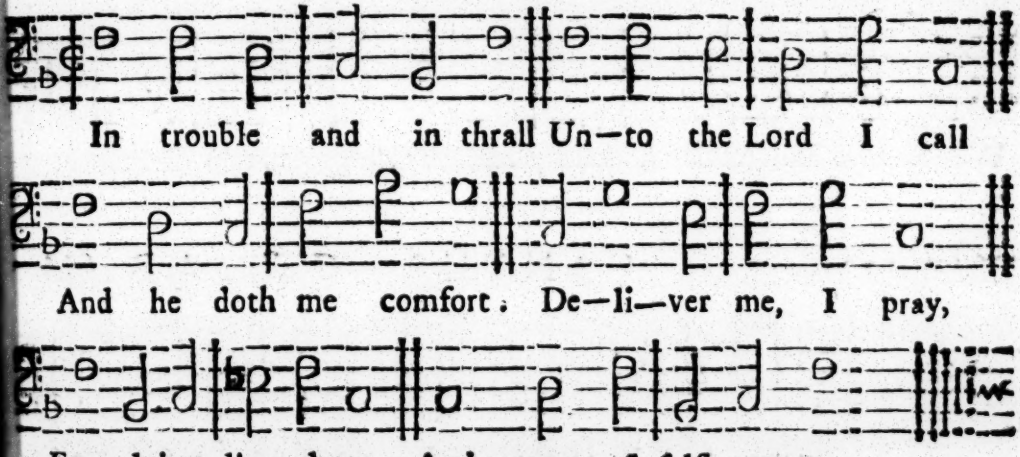


4. *French* Tune. TENOR, or *Plain-song.*

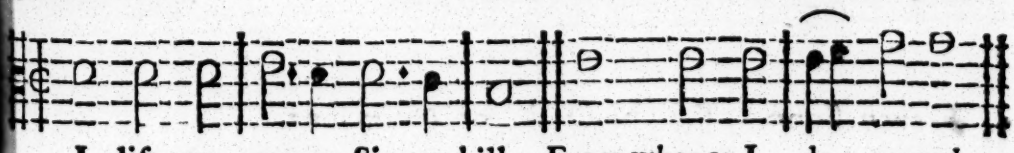




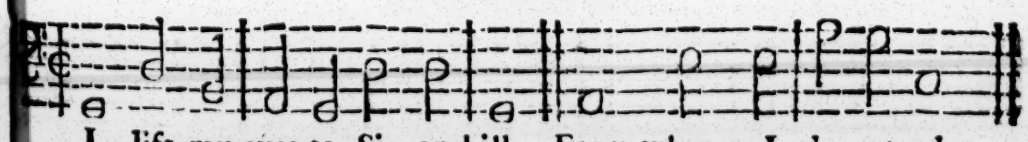
BASSUS.

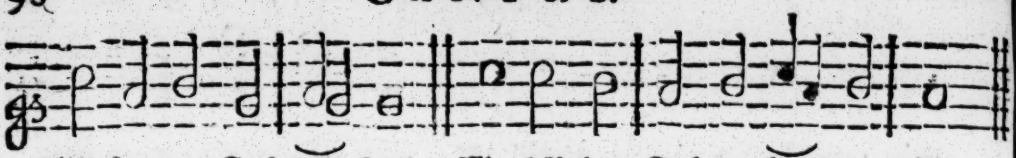


Psalm 121. MEDIUS. *G. Farnaby* B. *of* M.

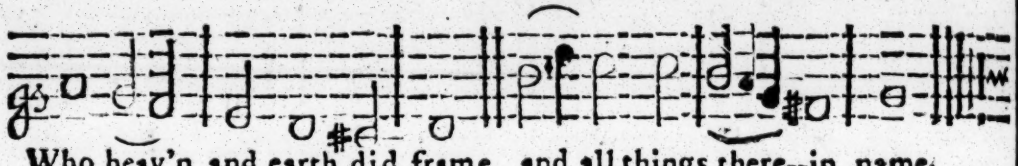


BASSUS.



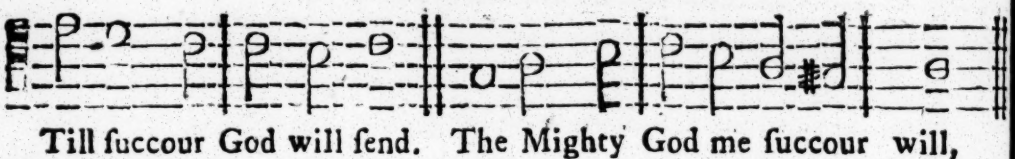


Till ſuccour God will ſend. The Mighty God me ſuccour will,

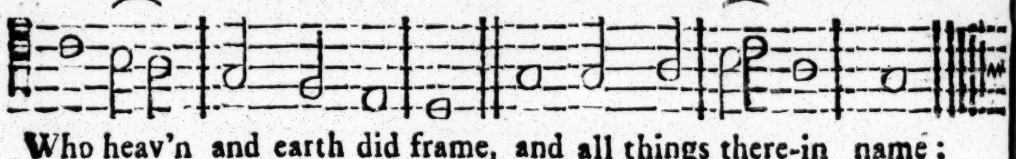


Who heav'n and earth did frame, and all things there--in name.

TENOR, or *Plain-ſong.*

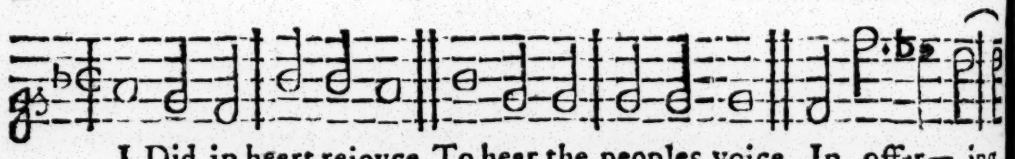


Till ſuccour God will ſend. The Mighty God me ſuccour will,

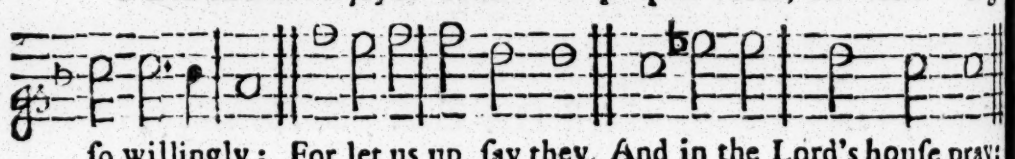


Who heav'n and earth did frame, and all things there-in name:

Pſalm 122. CANTUS. *G. Farnaby* B. *of* M.

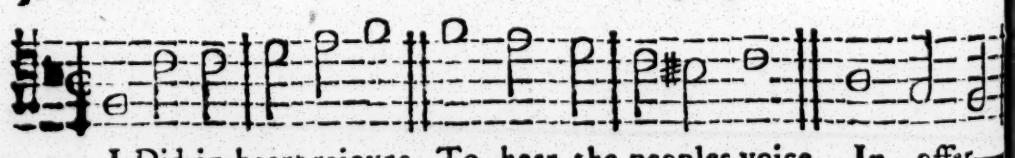


I Did in heart rejoyce To hear the peoples voice, In offer—-ing

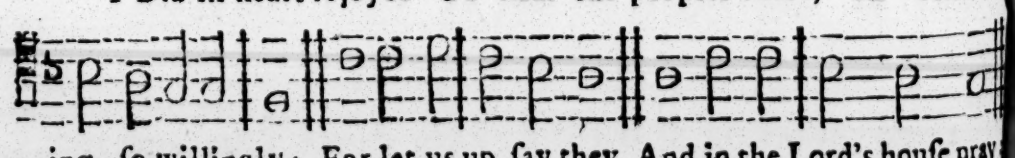


ſo willingly; For let us up, ſay they, And in the Lord's houſe pray:

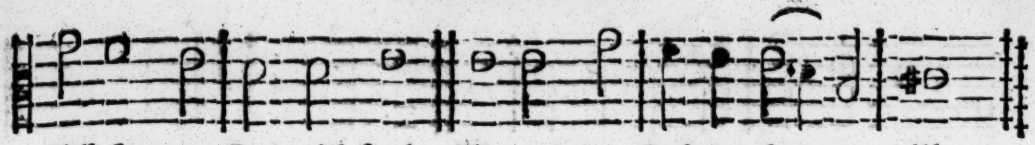
5. *French* Tune. TENOR, or *plain-ſong.*



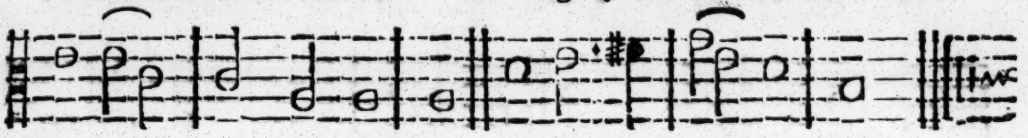
I Did in heart rejoyce To hear the peoples voice, In offer—



—ing ſo willingly; For let us up, ſay they, And in the Lord's houſe pray

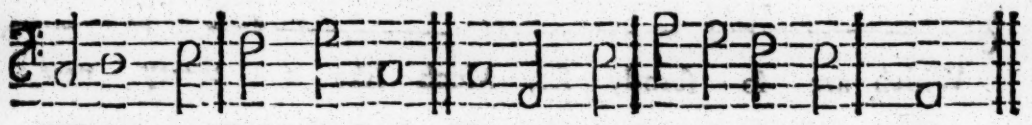


Till ſuccour God will ſend. The mighty God me ſuccour will,

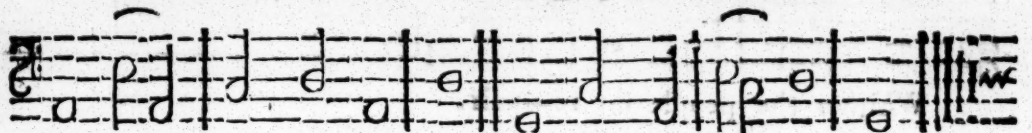


Who heav'n and earth did frame, and all things therein name:

BASSUS.

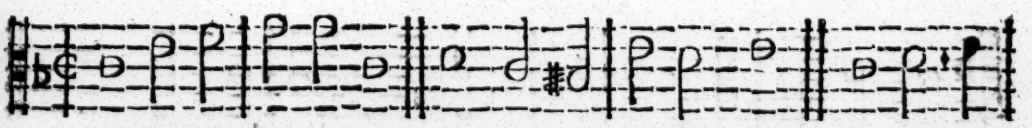


Till ſuccour God will ſend. The mighty God me ſuccour will,

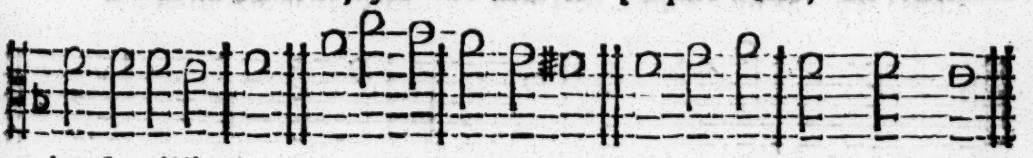


Who heav'n and earth did frame, and all things therein name:

Pſalm 122. MEDIUS. *G. Farnaby* B. *of* M.

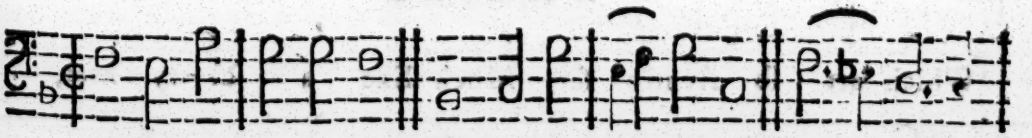


I Did in heart rejoyce To hear the peoples voice, In offer—

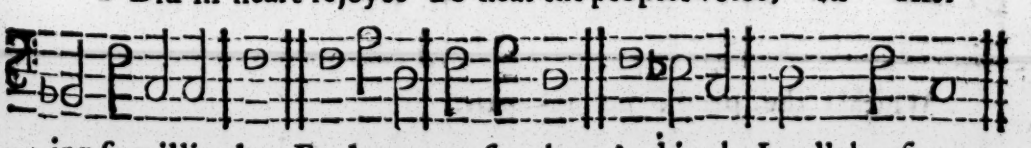


—ing ſo willingly; For let us up, ſay they, And in the Lord's houſe pray

BASSUS.

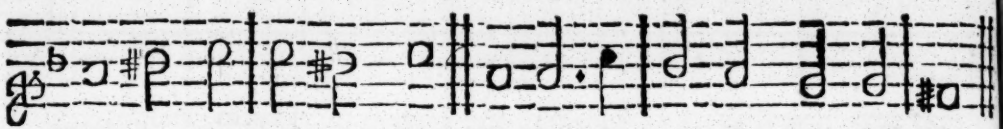


I Did in heart rejoyce To hear the peoples voice, In offer—

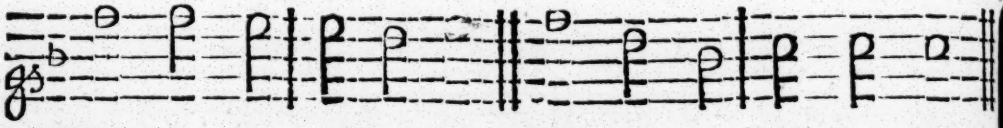


—ing ſo willingly, For let us up, ſay they, And in the Lord's houſe pray:

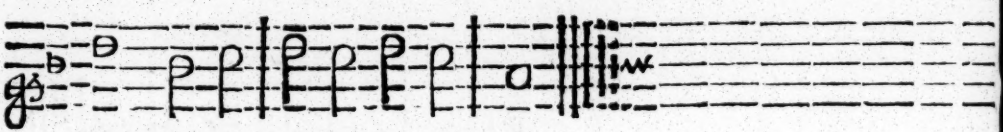
Thus ſpake the folk with a—mi—ty. Our feet that wandred wide,



Shall in thy gates a—bide, O thou Je—ru—ſa—lem full fair:

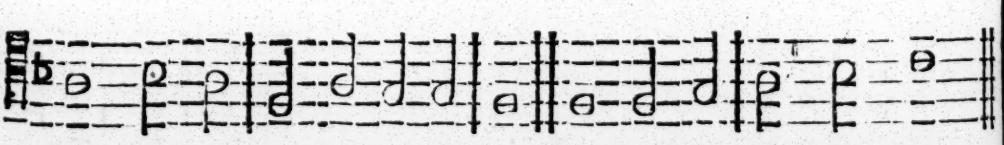


Which art ſo ſeemly ſet, Much like a ci—ty neat,

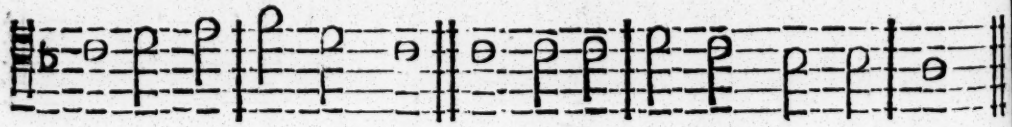


Whither the people do re—pair:

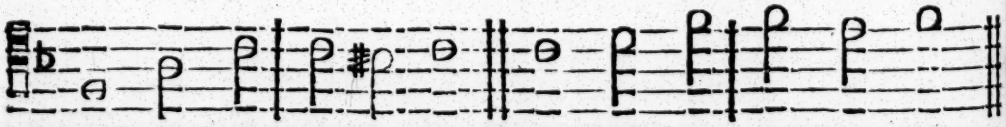
TENOR, or *Plain-ſong.*



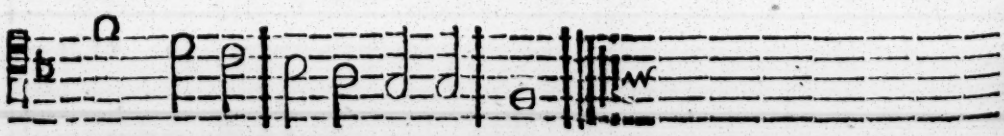
Thus ſpake the folk with a—mi—ty. Our feet that wandred wide,



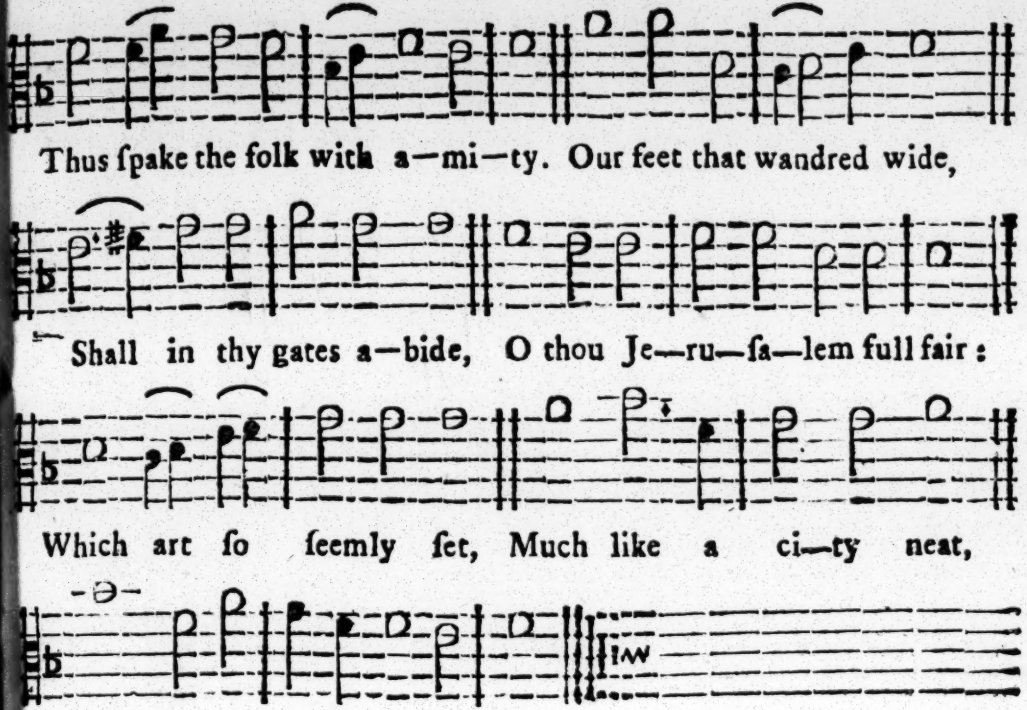
Shall in thy gates a—bide, O thou Je—ru—ſa—lem full fair:



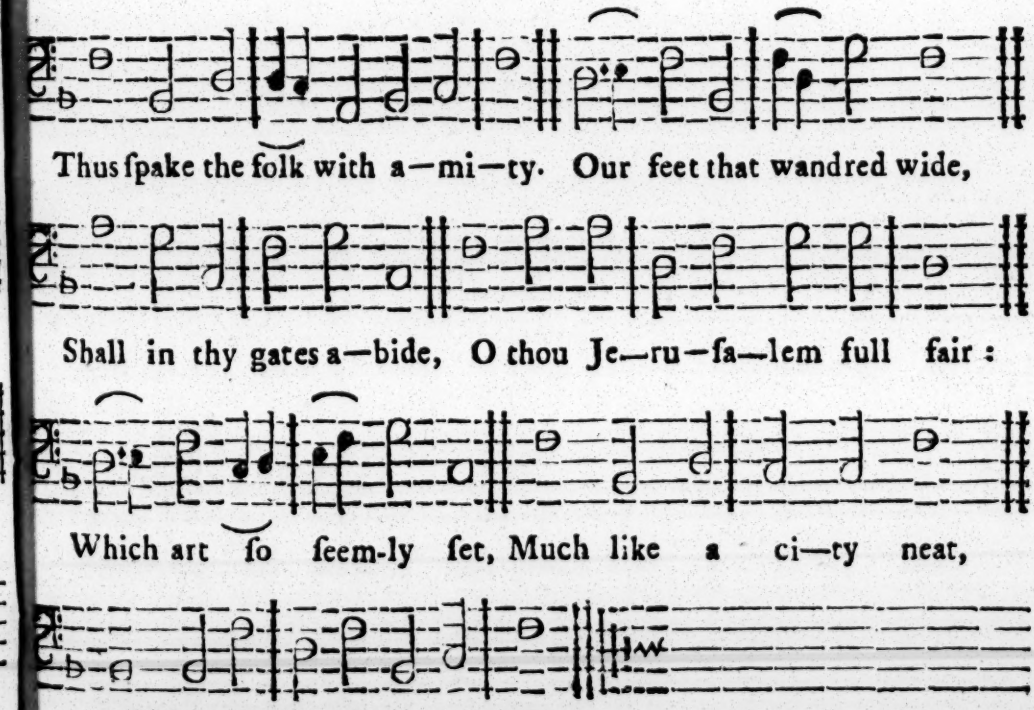
Which art ſo ſeemly ſet, Much like a ci—ty neat,

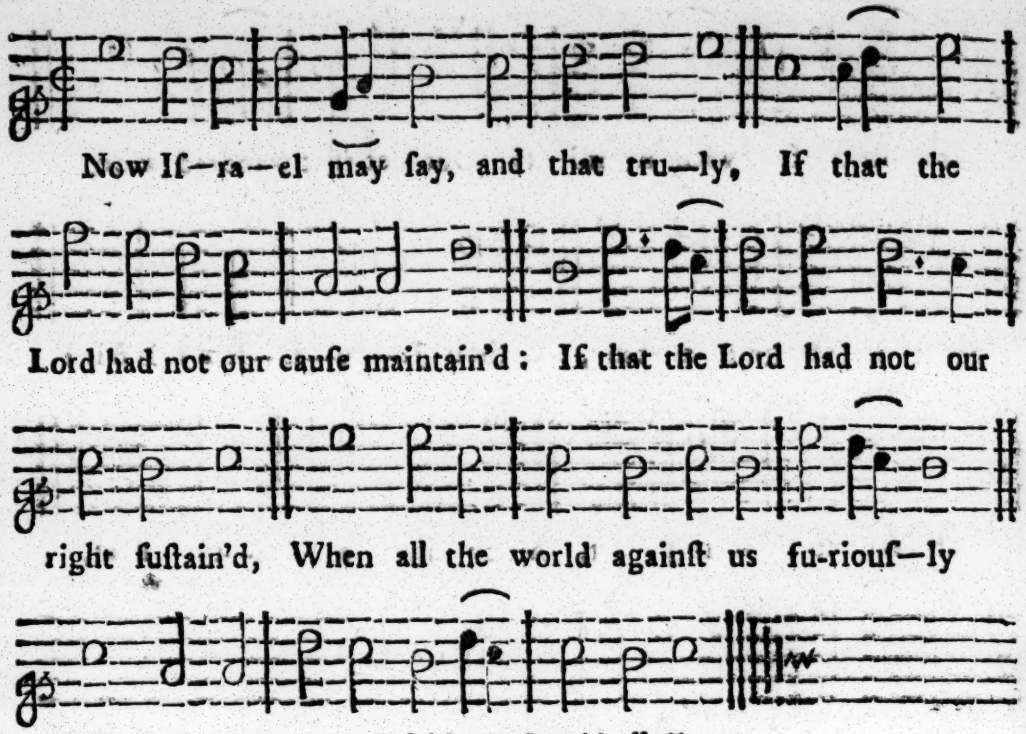


Whither the people do re—pair.

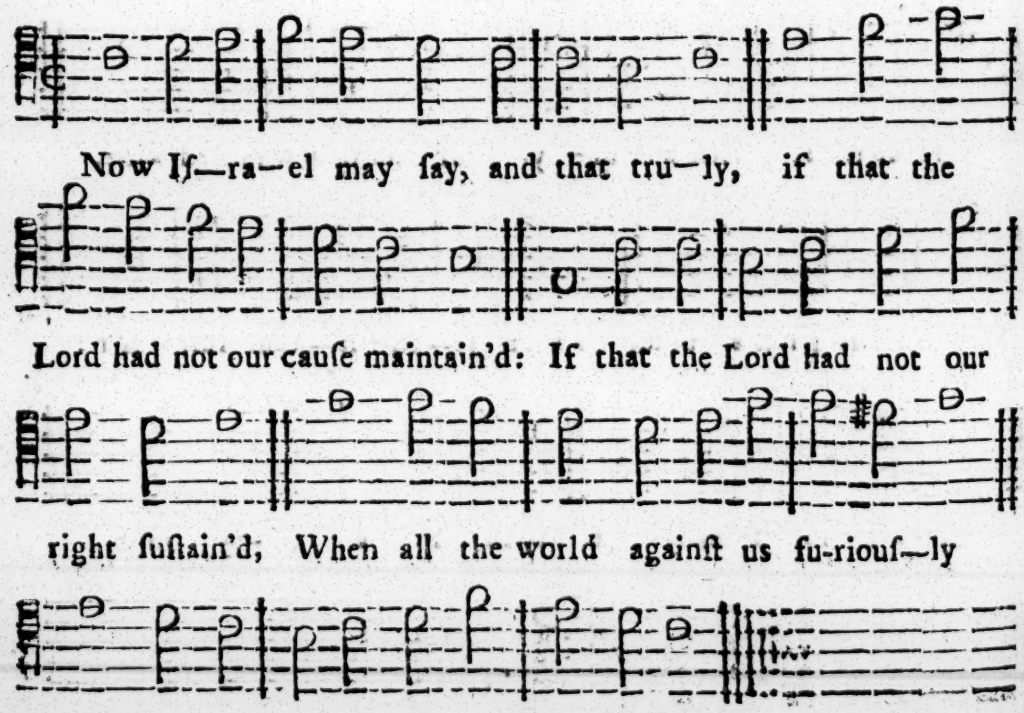

Thus ſpake the folk with a—mi—ty. Our feet that wandred wide,
Shall in thy gates a—bide, O thou Je—ru—ſa—lem full fair:
Which art ſo ſeemly ſet, Much like a ci—ty neat,
Whither the people do re—pair.

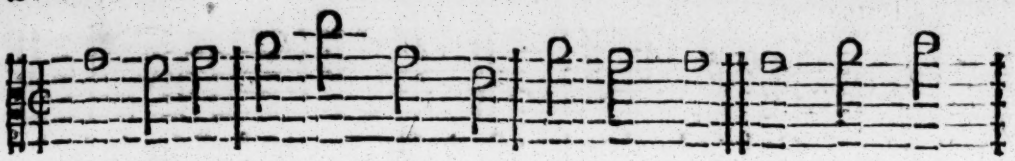
BASSUS.


Thus ſpake the folk with a—mi—ty. Our feet that wandred wide,
Shall in thy gates a—bide, O thou Je—ru—ſa—lem full fair:
Which art ſo ſeem-ly ſet, Much like a ci—ty neat,
Whither the people do re—pair.



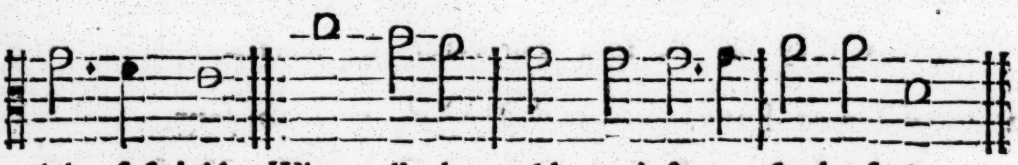
6. *French* Tune. TENOR, or *Plain-ſong.*



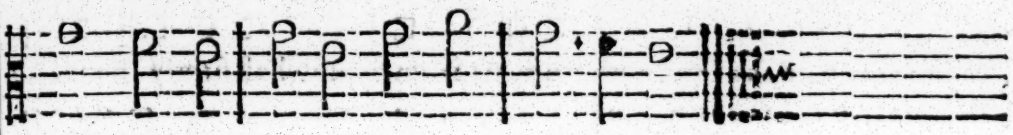


Now If-ra—ael may ſay, and that tru—ly, If that the

Lord had not our cauſe maintain'd: If that the Lord had not our

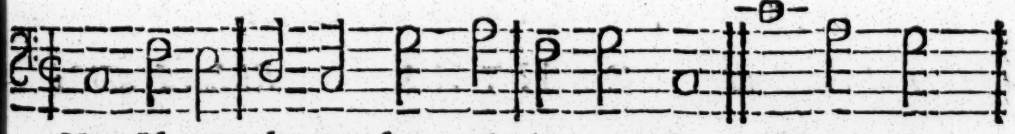


right ſuſtain'd, When all the world againſt us fu-rious—ly

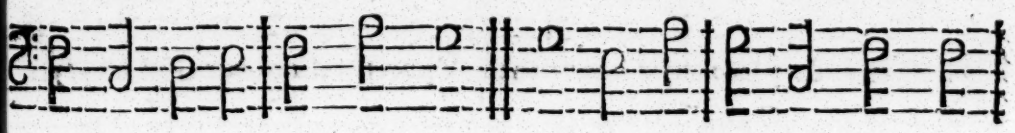


Made their uproars, and ſaid we ſhould all die:

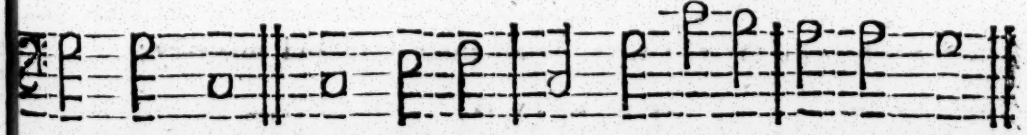
BASSUS.



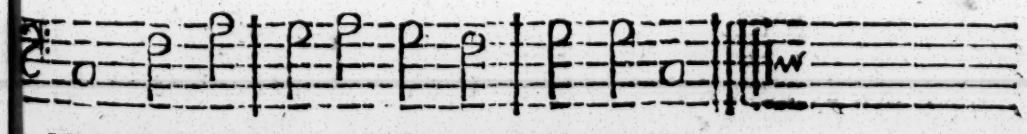
Now If—ra—el may ſay, and that tru—ly, If that the



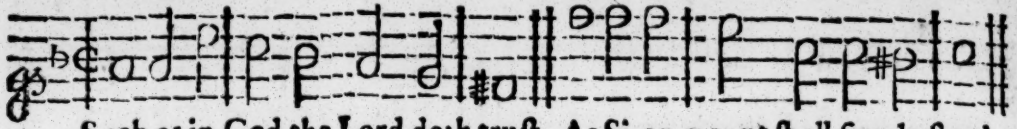
Lord had not our cauſe maintain'd: If that the Lord had not our



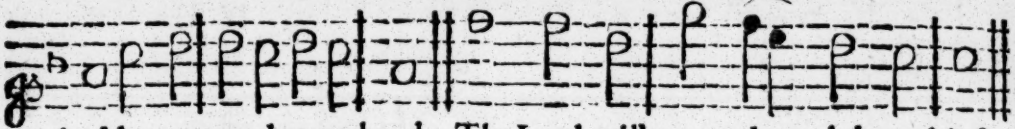
right ſuſtain'd, When all the world againſt us fu-rious—ly



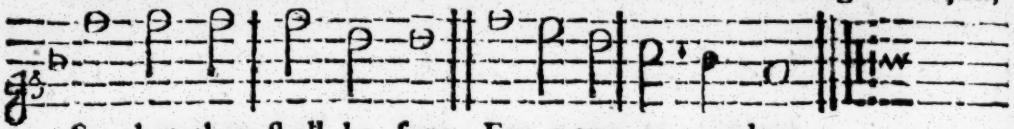
Made their uproars, and ſaid we ſhould all die:



Such as in God the Lord doth truſt, As Si-on mount ſhall firmly ſtand,

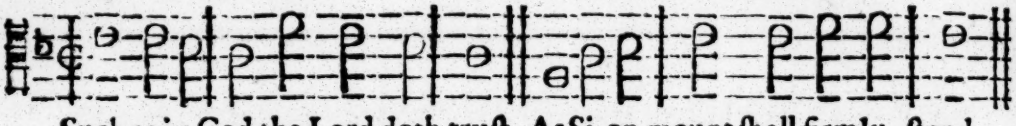


And be removed at no hand: The Lord will count them right and juſt,

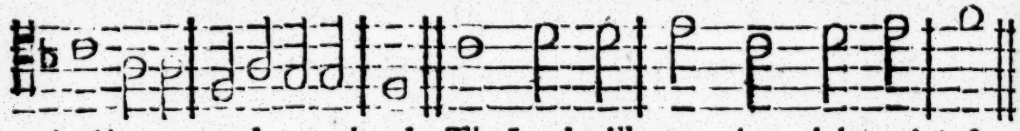


So that they ſhall be ſure For e-ver to endure.

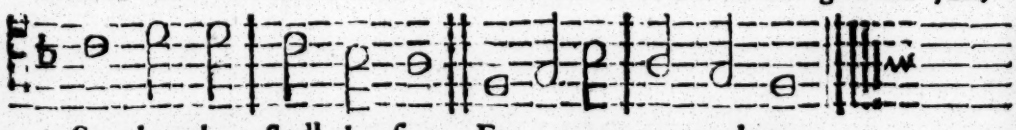
2 *High-Dutch* Tune. TENOR, or *Plain-ſong.*



Such as in God the Lord doth truſt, As Si-on mount ſhall firmly ſtand,

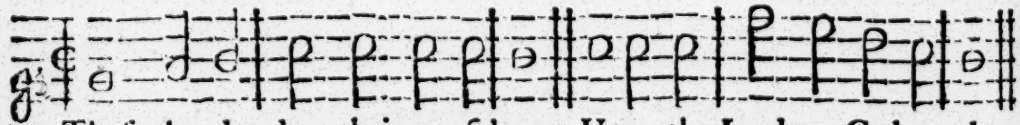


And be removed at no hand: The Lord will count them right and juſt,

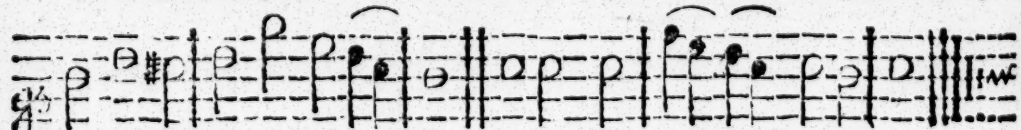


So that they ſhall be ſure For e-ver to endure.

Another of the ſame. CANTUS. *Richard Alliſon.*

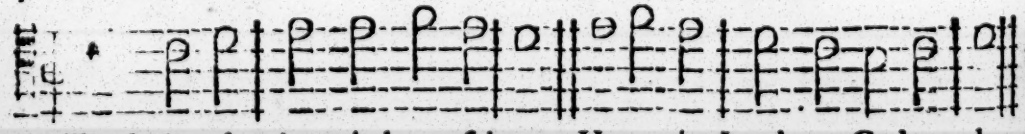


Thoſe that do place their confidence Upon the Lord our God on--ly,

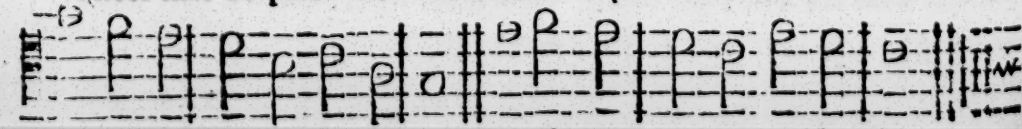


And flee to him for their defence In all their need and mi-ſe-ry:

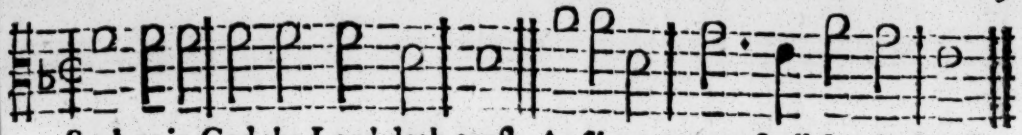
7 *French* Tune. TENOR, or *Plain-ſong.*



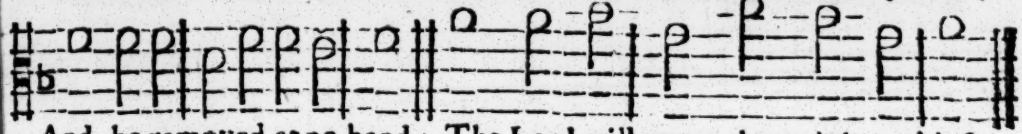
Thoſe that do place their confidence Upon the Lord our God on--ly,



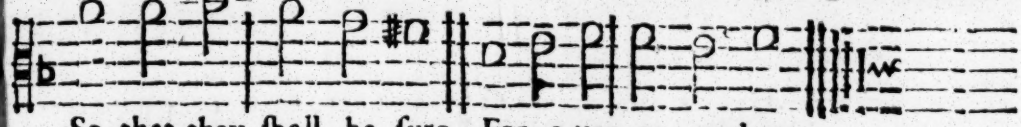
And flee to him for their defence In all their need and miſe—ry:



Such as in God the Lord doth truſt, As Si-on mount ſhall firmly ſtand,

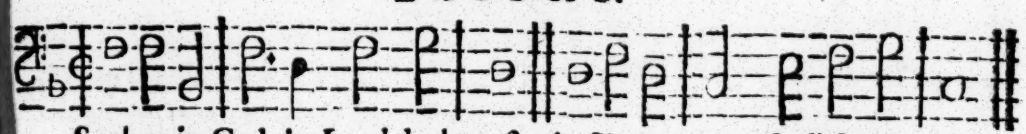


And be removed at no hand: The Lord will count them right and juſt,

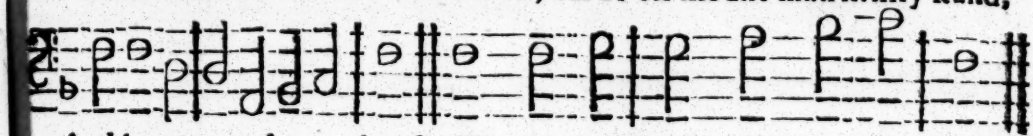


So that they ſhall be ſure For e-ver to endure.

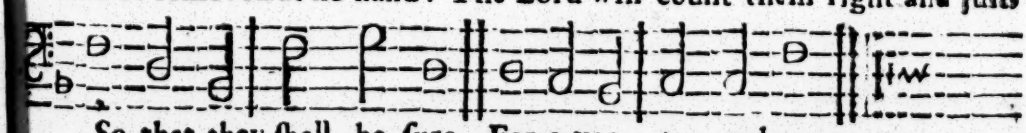
BASSUS.



Such as in God the Lord doth truſt, As Si-on mount ſhall firmly ſtand,

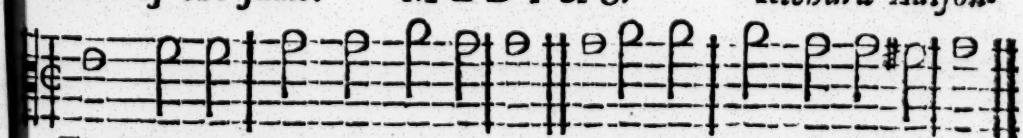


And be removed at no hand: The Lord will count them right and juſt,

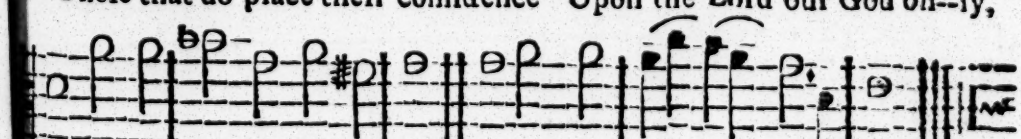


So that they ſhall be ſure For e-ver to endure.

Another of the ſame. MEDIUS. *Richard Alliſon.*

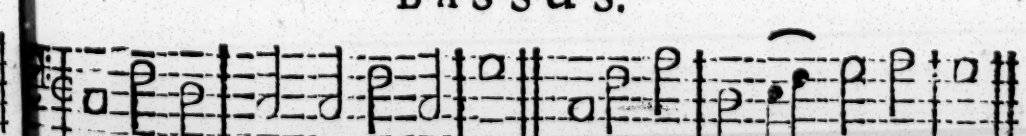


Thoſe that do place their confidence Upon the Lord our God on--ly,

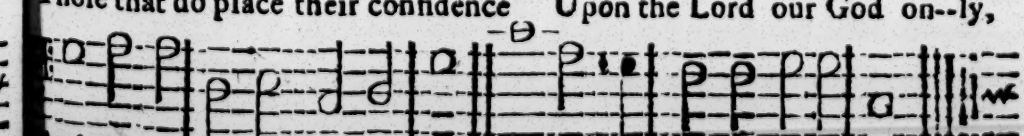


And flee to him for their defence In all their need and mi-ſe-ry:

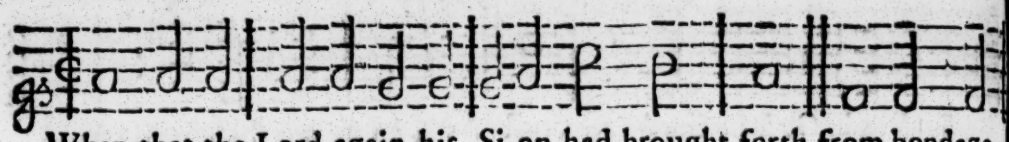
BASSUS.



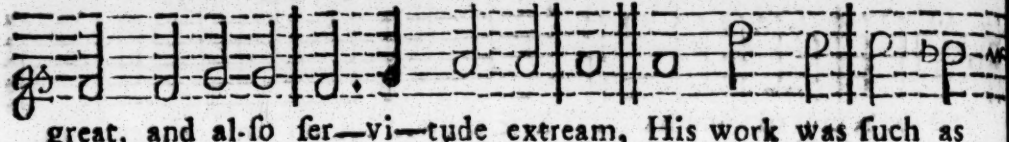
Thoſe that do place their confidence Upon the Lord our God on--ly,



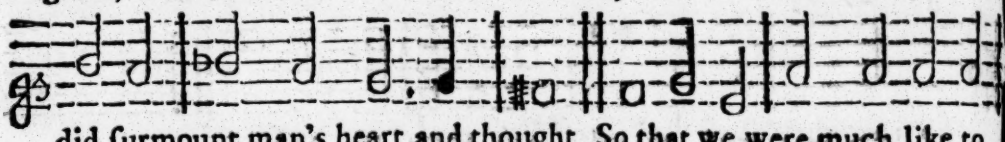
And flee to him for their defence In all their need and miſe-ry:



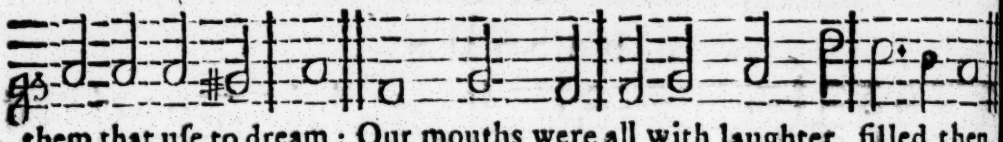
When that the Lord again his Si-on had brought forth from bondage



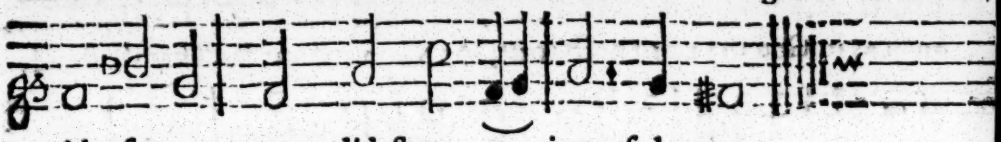
great, and al-ſo ſer—vi—tude extream, His work was ſuch as



did ſurmount man's heart and thought So that we were much like to

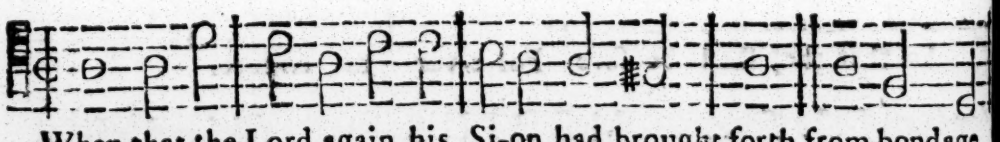


them that uſe to dream: Our mouths were all with laughter filled then,

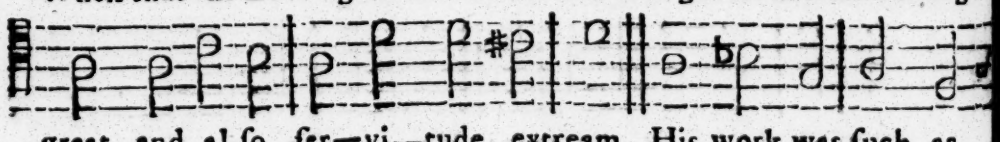


Al—ſo our tongues did ſhew us joy—ful men.

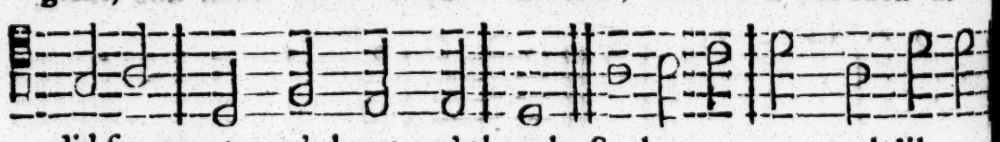
TENOR, or *Plain-ſong.*



When that the Lord again his Si-on had brought forth from bondage



great, and al-ſo ſer—vi—tude extream, His work was ſuch as



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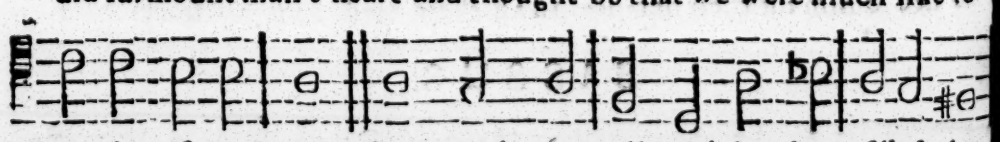
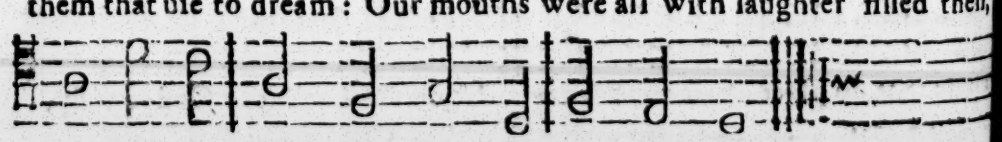
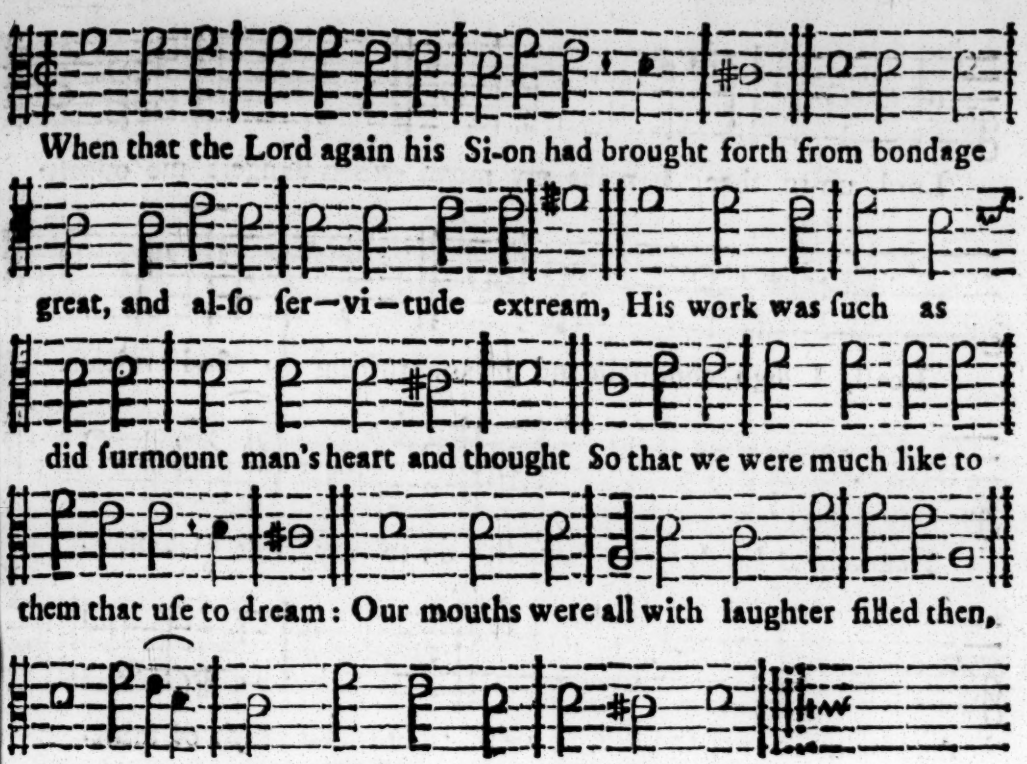


them that uſe to dream: Our mouths were all with laughter filled then,



Al—ſo our tongues did ſhew us joy—ful men.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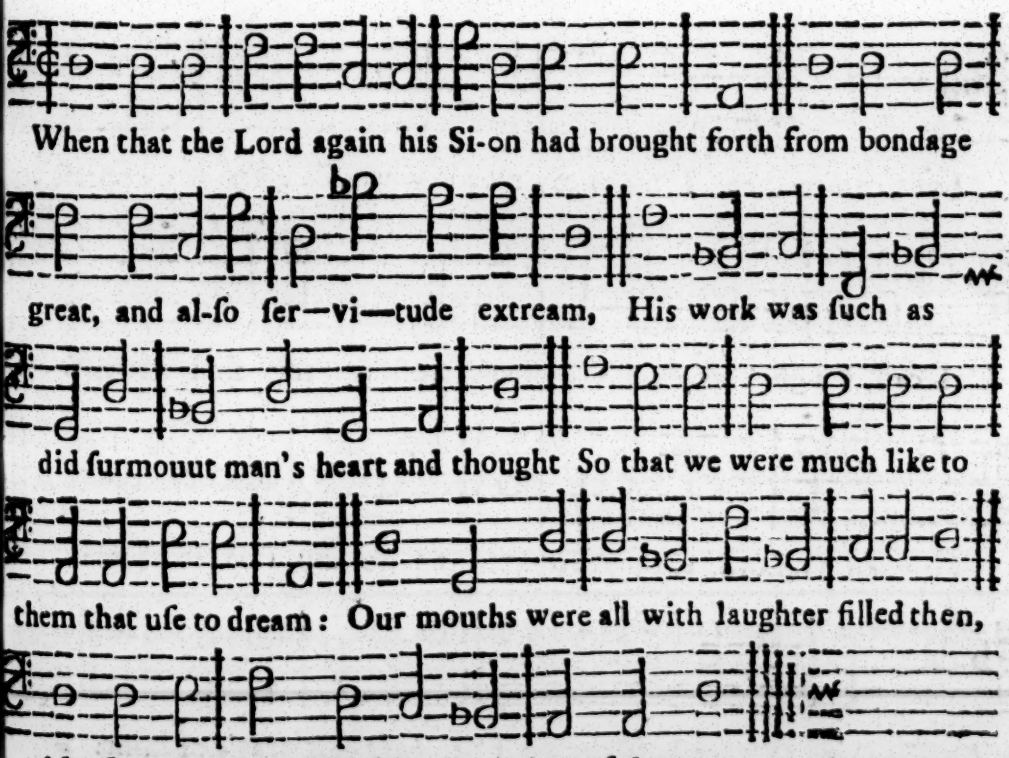
them that uſe to dream: Our mouths were all with laughter filled then,
Al—ſo our tongues did ſhew us joy—ful men.

BASSUS.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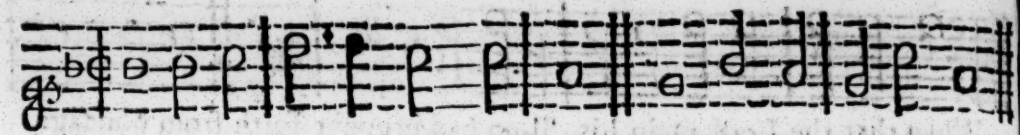
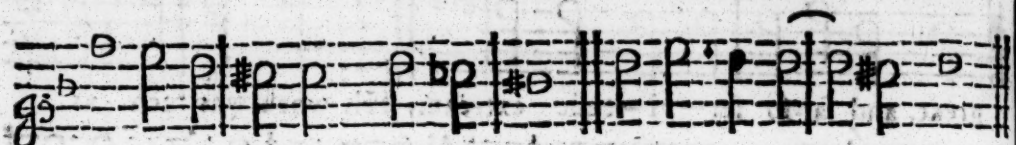
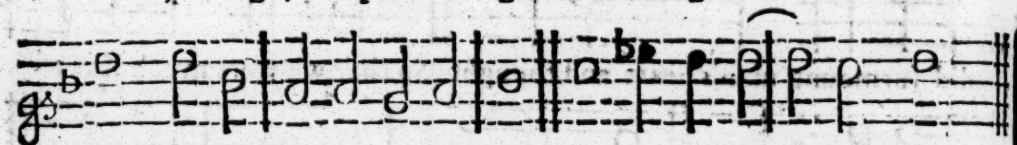


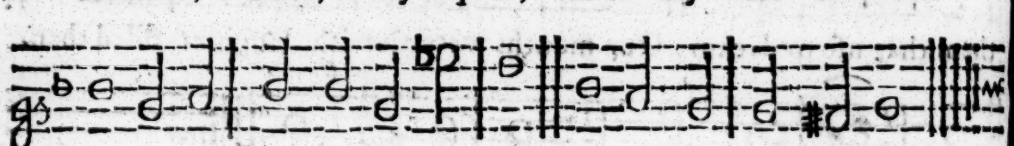
Lord, un-to thee I make my moan when dangers me oppeſs:



I call, I ſigh, complain and groan, truſting to find releaſe.



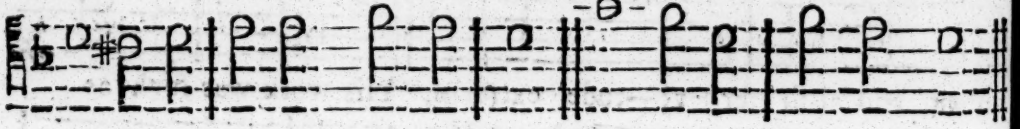
Hearken, O Lord, to my requeſt, un-to my ſuit in-cline:



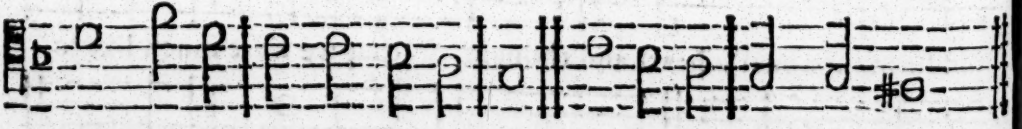
And let thine ears, O Lord, be preſt to hear this pray'r of mine.

8. *French* Tune. TENOR, or *Plain-ſong.*

Lord, un-to thee I make my moan when dangers me oppreſs:



I call, I ſigh, complain and groan, truſting to find re--lief.



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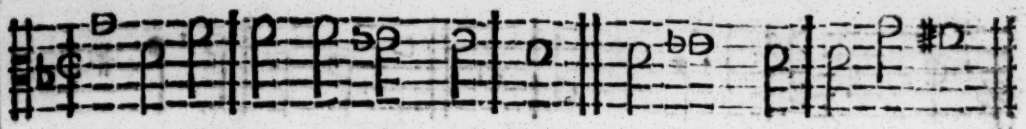

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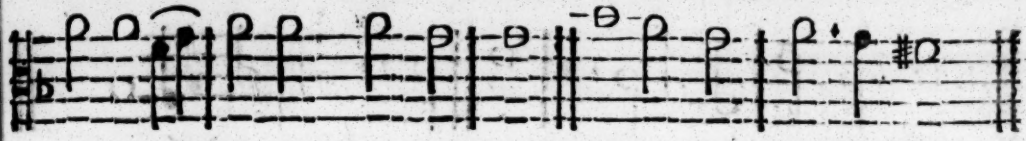

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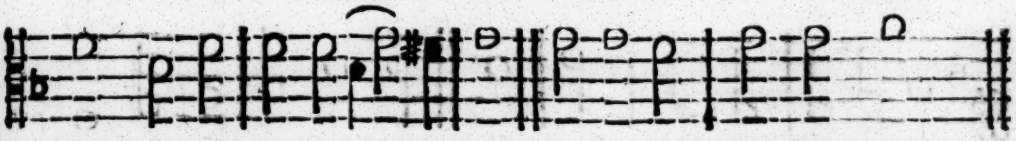

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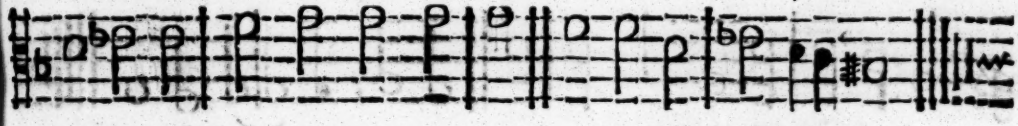
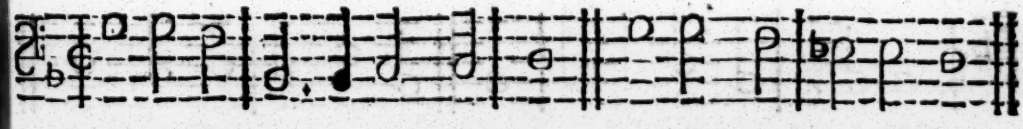


And let thine ears, O Lord, be preſt to hear this pray'r of mine.

BASSUS.



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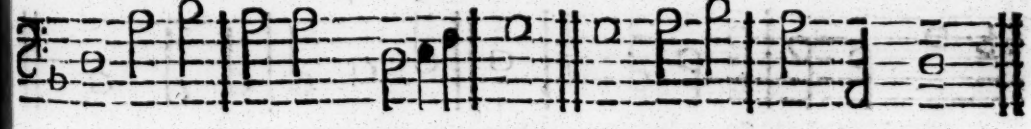
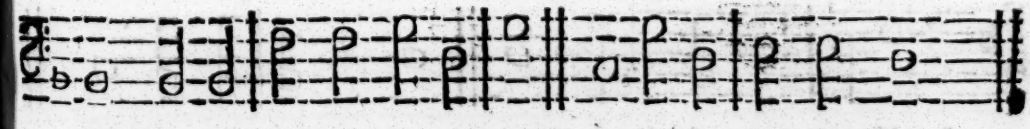


I call, I ſigh, complain and groan, truſting to find re—lief.



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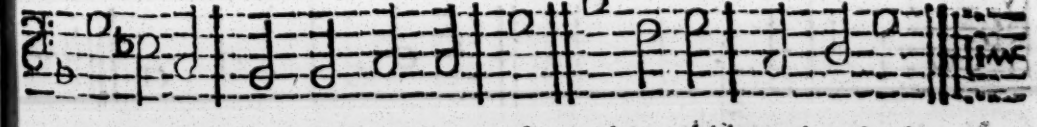

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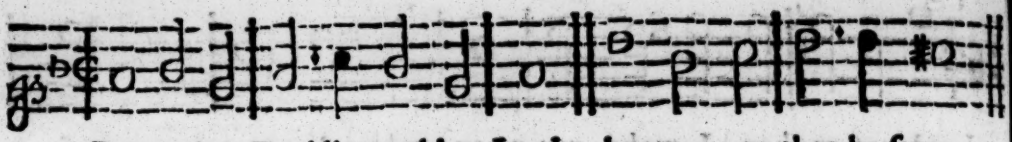
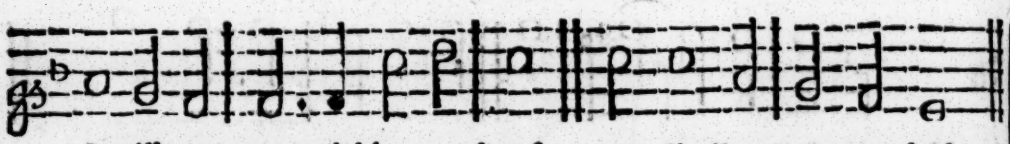
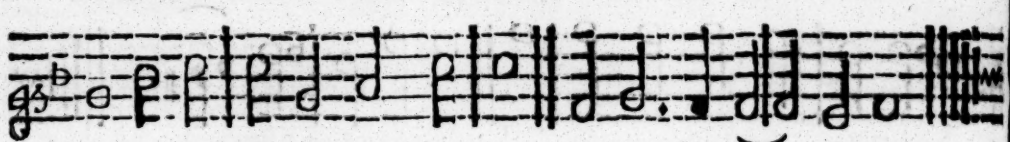


Remember David's troubles, Lord, how un—to thee he ſwore:

And vow'd a vow to Jacob's God, to keep for e—vermore,

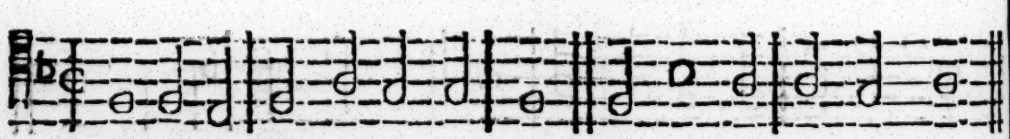


I will not come within my houſe, nor climb up to my bed:



Nor let my temples take their reſt, nor eyes with—in my head;

TENOR, or *Plain-ſong.*



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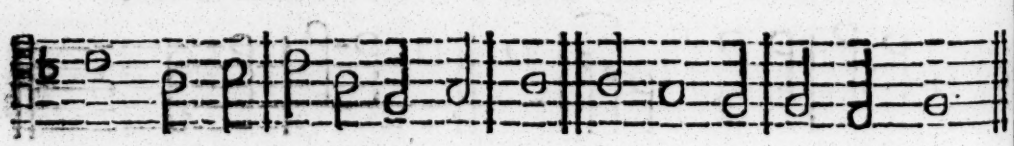

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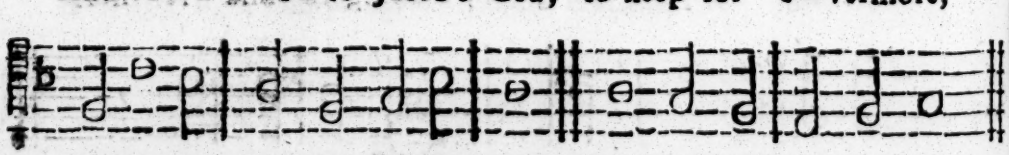
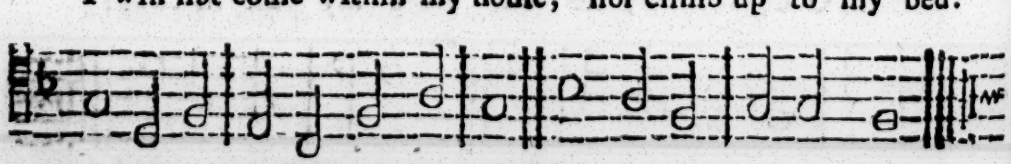


I will not come within my houſe, nor climb up to my bed:



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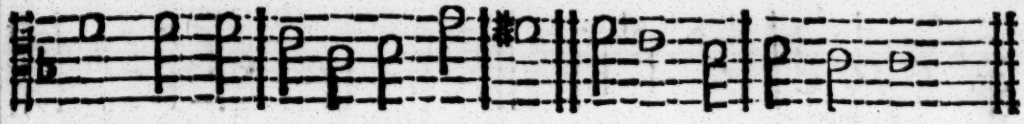

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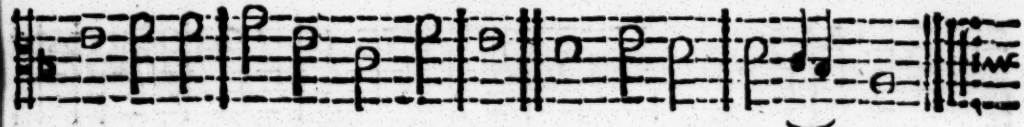

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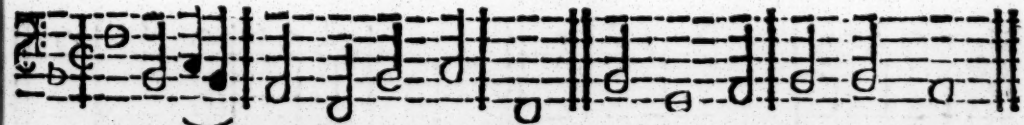
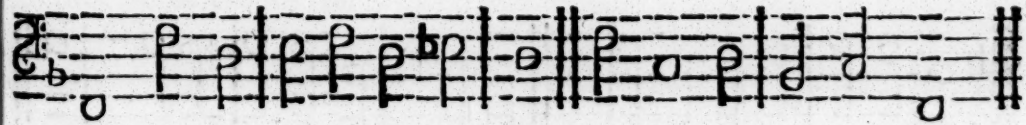
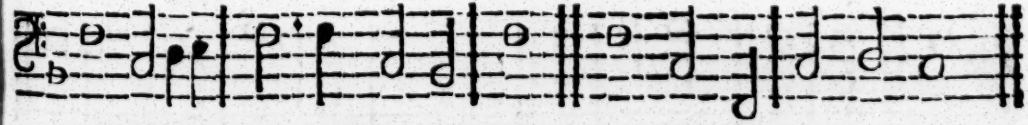
BASSUS.



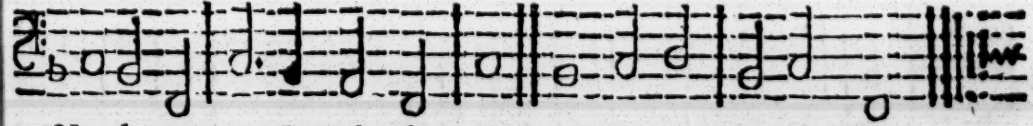
Remember David's troubles, Lord, how un—to thee he ſwore:



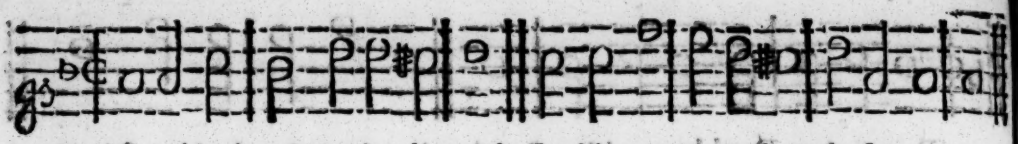
And vow'd a vow to Jacob's God, to keep for e—vermore,



I will not come within my houſe, nor climb up to my bed:



Nor let my temples take their reſt, nor eyes within my head;



Praise ye the Lord, for he is good, for his mercy endureth for e-ver.

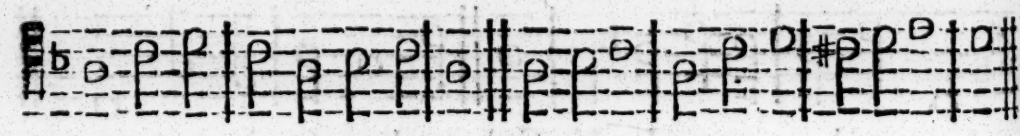
Give praise un-to the God of gods, for his mercy, &c.

Give praise un-to the Ld. of lords, for his mer--cy, &c.

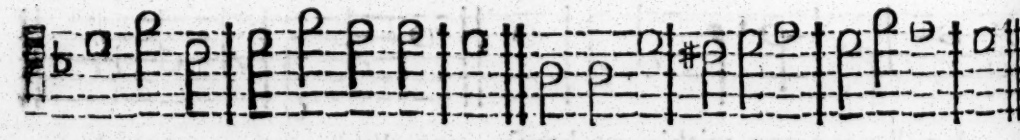
Who on-ly doth great wondrous works, for his mercy, &c.

TENOR, or *Plain-song.*

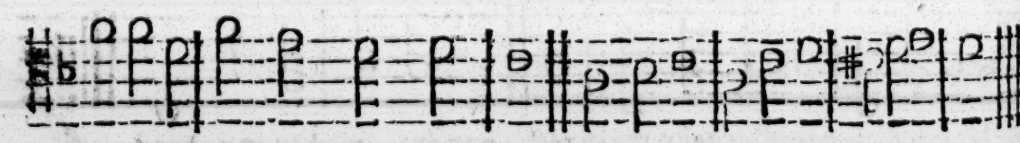
Praise ye the Lord, for he is good, for his mercy endureth for e--ver.



Give praise un-to the God of gods, for his mercy, &c.

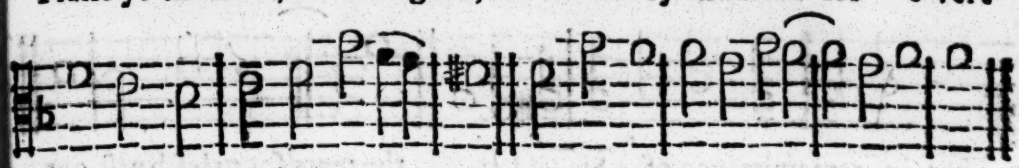


Give praise un-to the Lord of lords, for his mercy, &c.

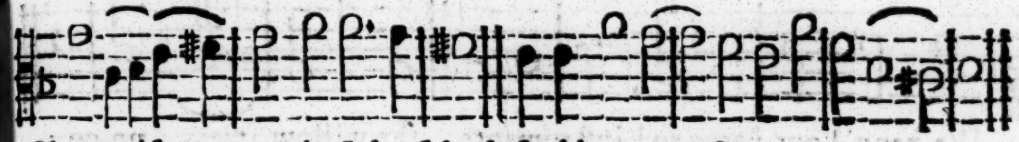


Who only doth great wondrous works, for his mercy, &c.

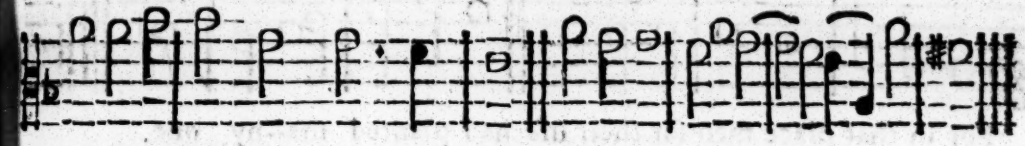
Praiſe ye the Lord, for he is good, for his mercy endureth for e-ver.



Give praiſe un-to the God of gods, for his mercy, &c.

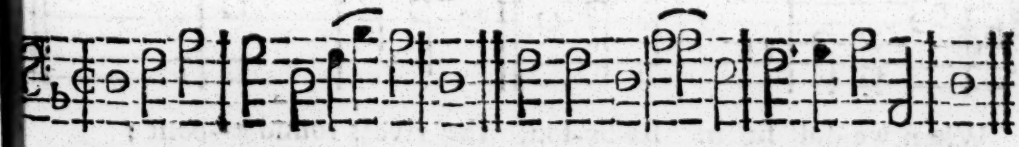


Give praiſe un—to the Ld. of lords for his mercy, &c.

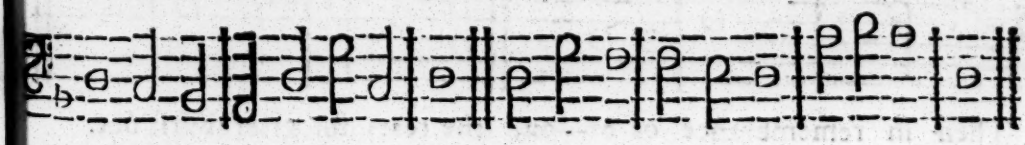


Who only doth great wondrous works, for his mercy, &c.

BASSUS.

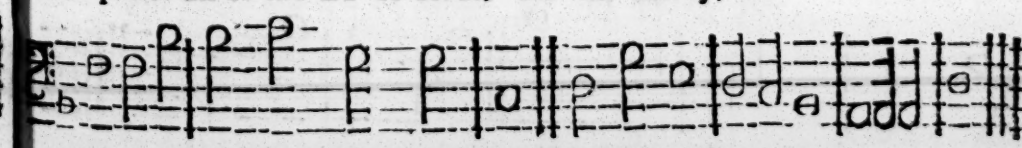


Praiſe ye the Ld. for he is good, for his mercy endureth for e--ver.

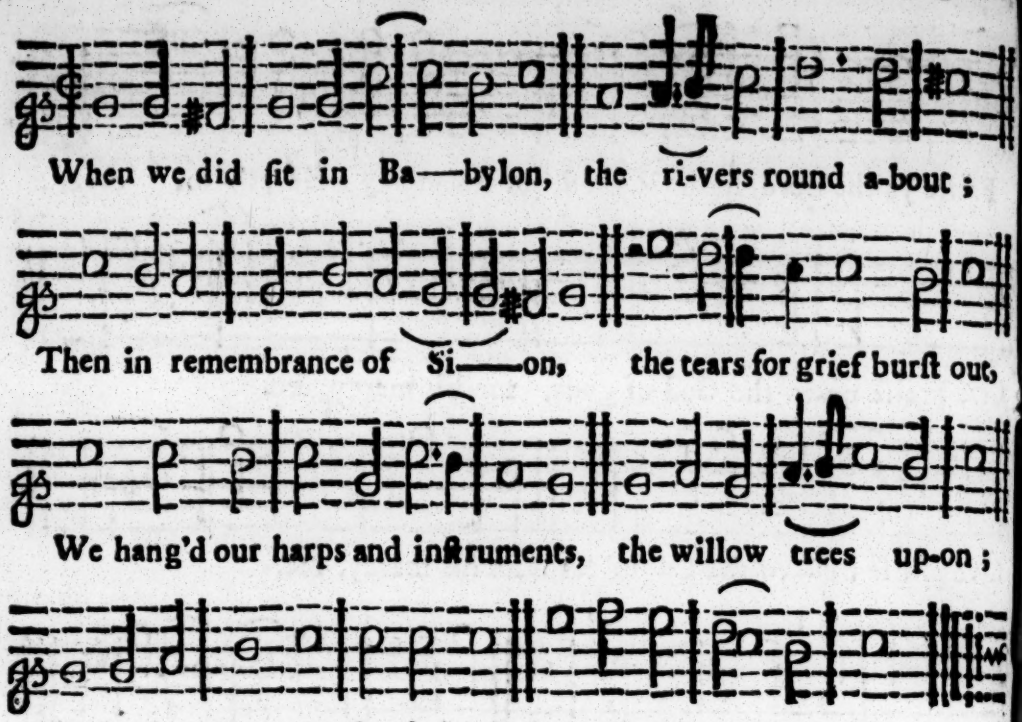


Give praiſe un-to the God of gods, for his mercy, &c.

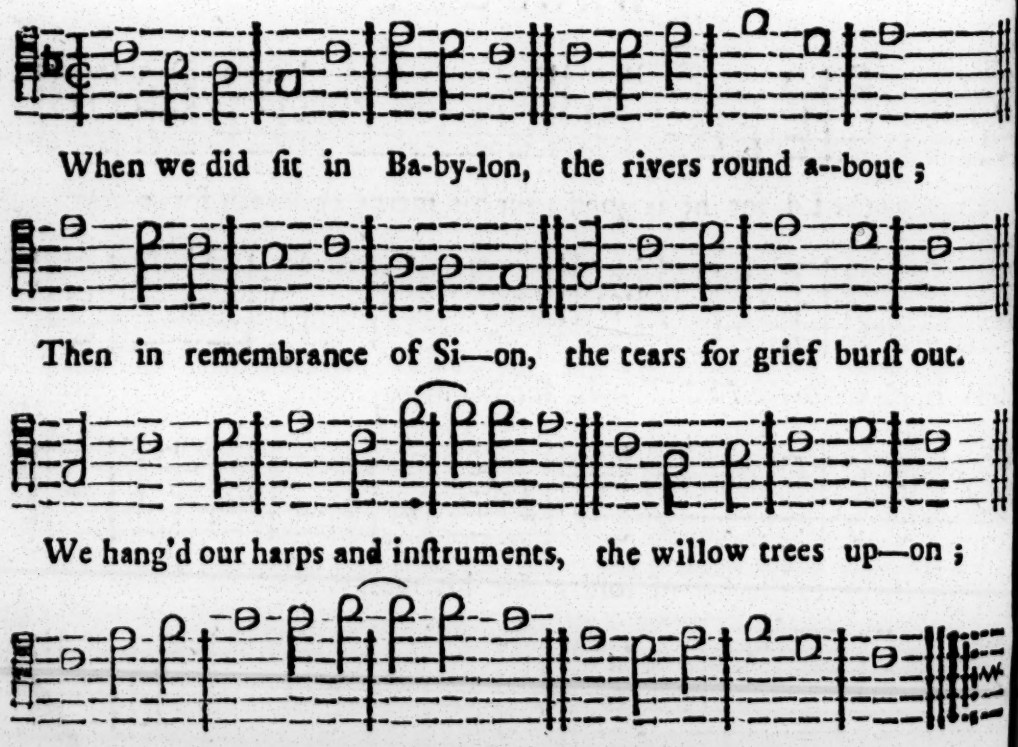
Give praiſe un-to the Ld of lords, for his mercy, &c.

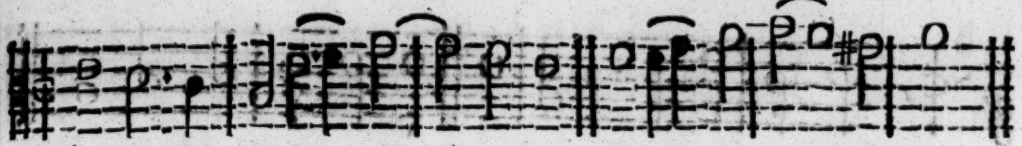


Who only doth great wondrous works, for his mer y, &c.



TENOR, or *Plain-ſong.*





When we did sit in Ba—by—lon, the ri--vers round about;

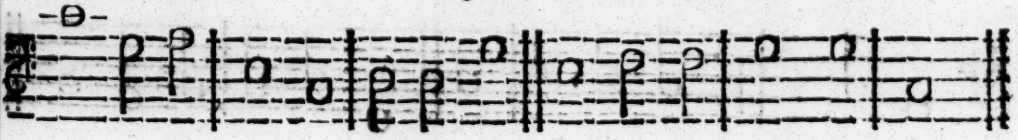
Then in remembrance of Si—on, the tears for grief burst out.

We hang'd our harps and instruments, the willow trees up—on;

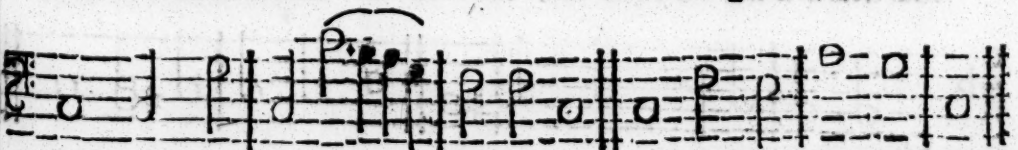
For in that place men for their use had planted ma-ny one.

BASSUS.

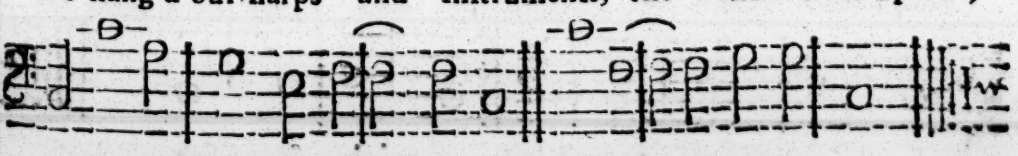
When we did sit in Babylon, the rivers round a-bout;



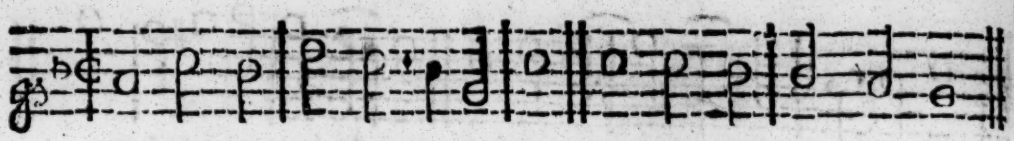
Then in remembrance of Si—on, the tears for grief burst out.



We hang'd our harps and instruments, the willow trees up-on;

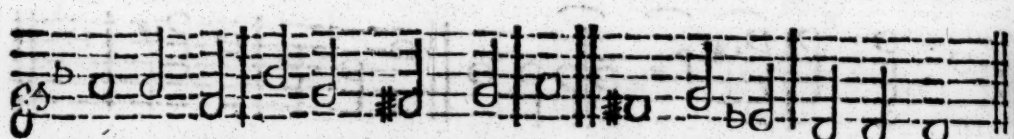


For in that place men for their use had planted ma-ny on:.

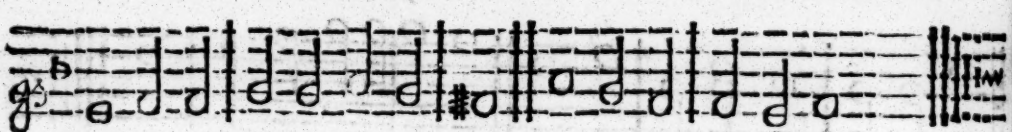


O Lord up—on thee do I call, then haſte thee un—to me:

And hearken now un—to my voice when I do cry to thee.



As incenſe let my pray'rs ſtill be di—rect—ed in thy eyes:

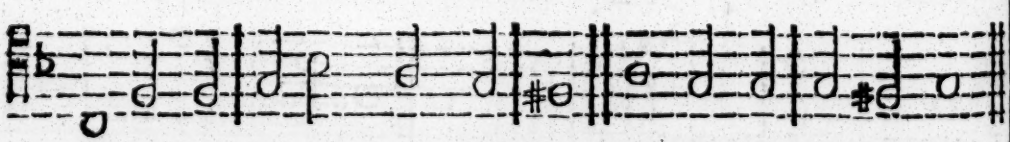


And the up-lifting of my hands as ev'ning--ſa--crifice.

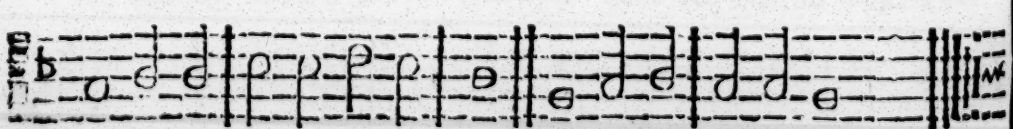
TENOR, or *Plain-ſong.*

O Lord up—on thee do I call, then haſte thee un—to me:

And hearken now un—to my voice when I do cry to thee.

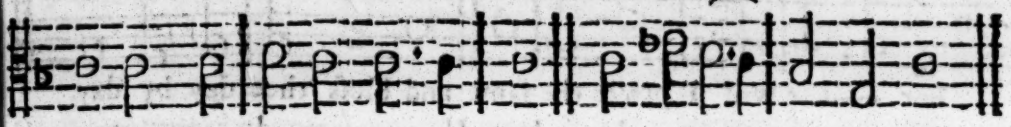


As incenſe let my pray'rs ſtill be di—rect—ed in thy eyes:



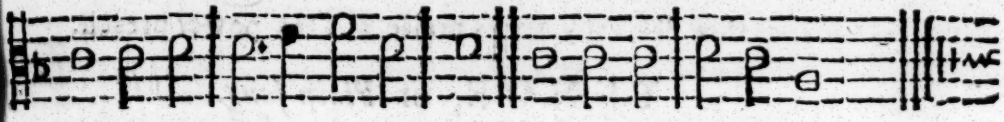
And the up-lifting of my hands as ev'ning-ſa--crifice.

O Lord up—on thee do I call, then haſte thee un—to me:



And hearken now un—to my voice when I do cry to thee.

As incenſe let my pray'rs ſtill be di—rect—ed in thy eyes:



And the up-lifting of my hands as ev'ning-ſacrifice.

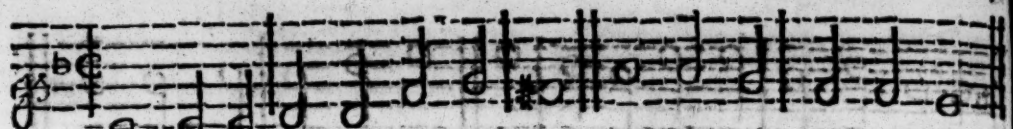
BASSUS.

O Lord up—on thee do I call, then haſte thee un—to me:

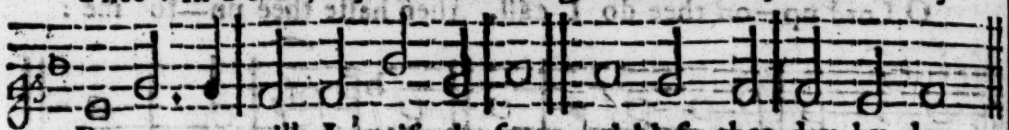
And hearken now un—to my voice when I do cry to thee.

As incenſe let my pray'rs ſtill be di—rect—ed in thy eyes:

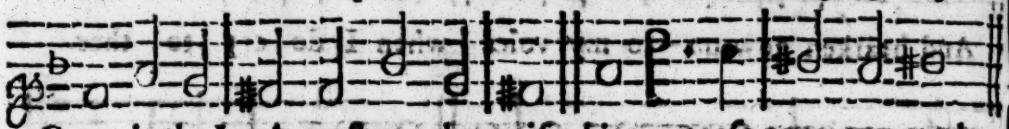
And the up-lifting of my hands as ev'ning-ſa-crifice.



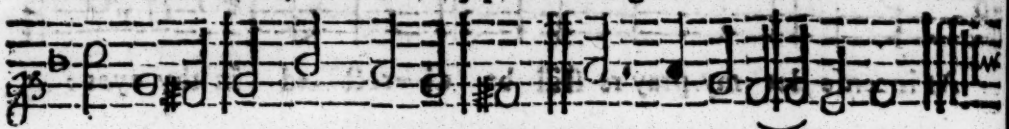
Thee will I laud, my God and King, and bleſs thy name alway:



For e—ver will I praiſe the ſame and bleſs thee day by day.

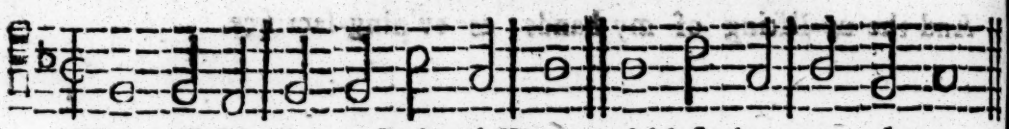


Great is the Lord, moſt worthy praiſe his greatneſs none can reach:

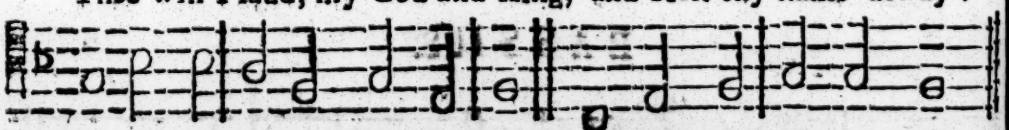


From race to race they ſhall thy works praiſe, and thy power preach.

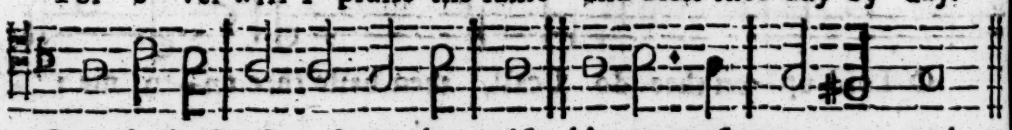
TENOR, or *Plain-ſong.*



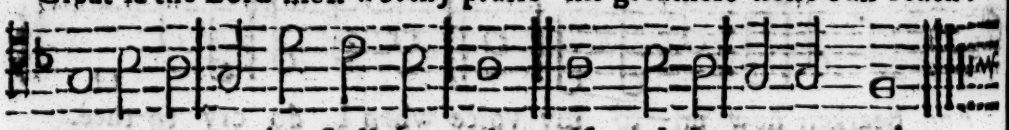
Thee will I laud, my God and King, and bleſs thy name alway:



For e—ver will I praiſe the ſame and bleſs thee day by day.



Great is the Lord moſt worthy praiſe his greatneſs none can reach:

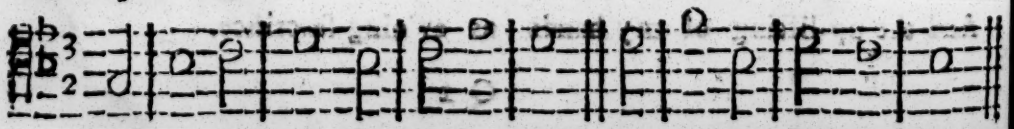


From race to race they ſhall thy works praiſe, and thy power preach.

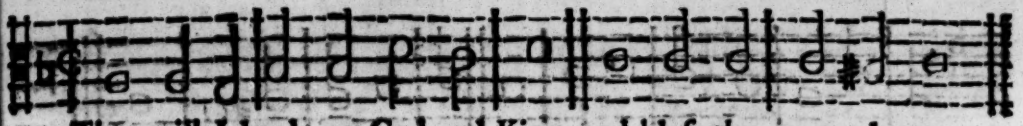
Pſalm 147. CANTUS. *Tho. R.* B. *of* M.

Praiſe ye the Lord, for it is good un—to our God to ſing:

Mancheſter Tune. TENOR, or *Plain-ſong.*

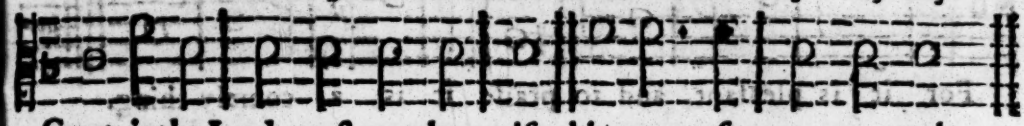


Praiſe ye the Lord, for it is good un—to our God to ſing:

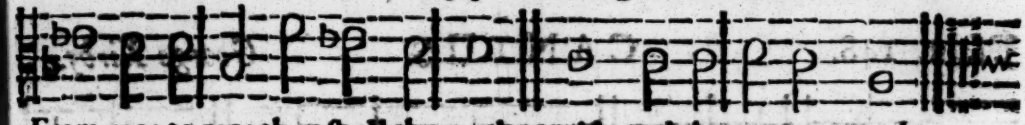


Thee will I laud, my God and King, and bleſs thy name alway:

For e—ver will I praiſe the ſame and bleſs thee day by day.

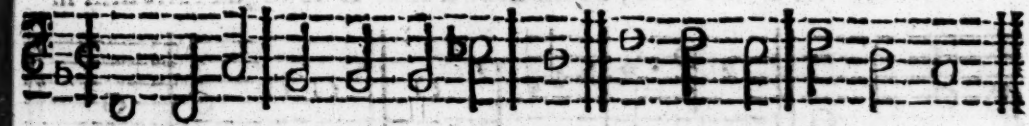


Great is the Lord, moſt worthy praiſe his greatneſs none can reach:



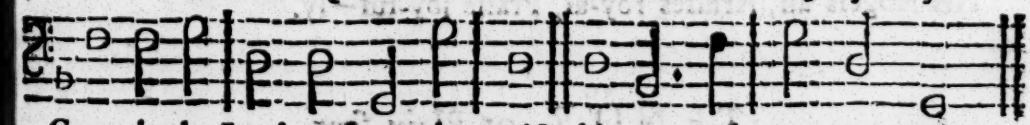
From race to race they ſhall thy works praiſe, and thy power preach.

BASSUS.

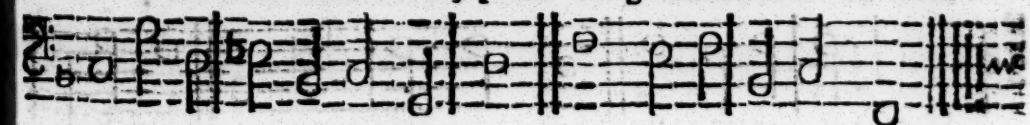


Thee will I laud, my God and King, and bleſs thy name alway:

For e—ver will I praiſe the ſame and bleſs thee day by day.

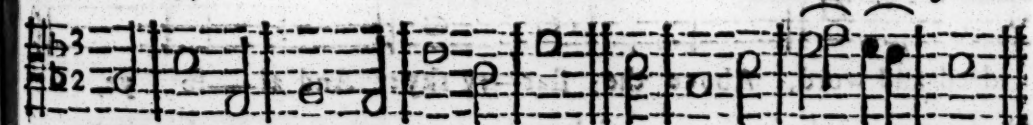


Great is the Lord moſt worthy praiſe his greatneſs none can reach:



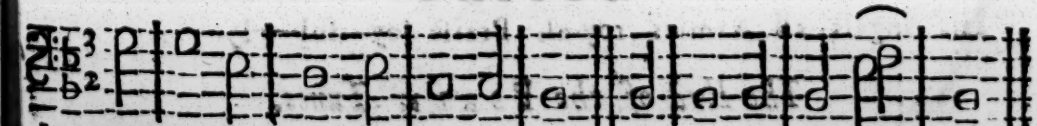
From race to race they ſhall thy works praiſe, and thy power preach.

Psalm. 147. MEDIUS. *Tho. R. B. of M.*

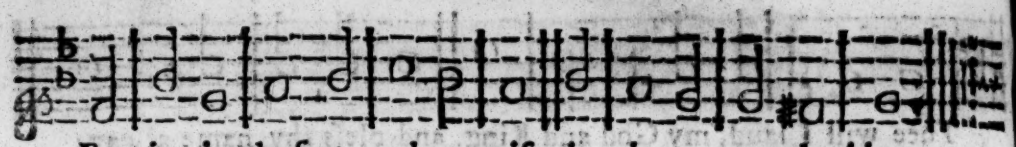


Praiſe ye the Lord, for it is good un—to our God to ſing:

BASSUS.



Praiſe ye the Lord, for it is good un—to our God to ſing:

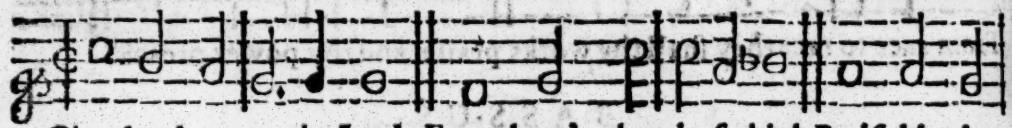


For it is pleaſant, and to praiſe it is a comely thing.

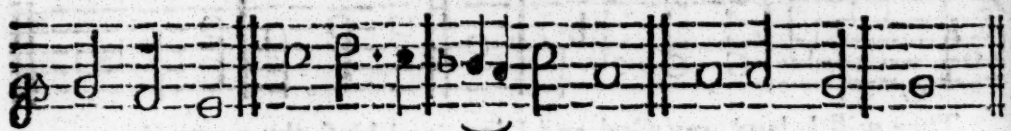
TENOR, or *Plain-ſong.*

For it is pleaſant, and to praiſe it is a comely thing.

Pſalm 148. CANTUS. *George Kirby.*



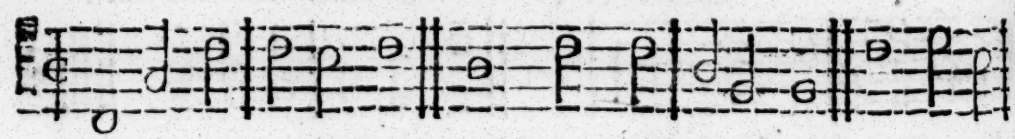
Give laud un-to the Lord, From heav'n that is ſo high Praiſe him in



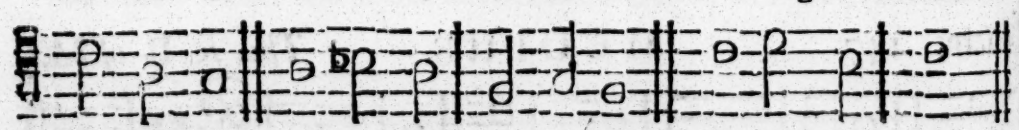
deed and word, Above the ſtar—ry ſky: And al—ſo ye,

His Angels all, Armies roy-al, Praiſe joy-ful—ly.

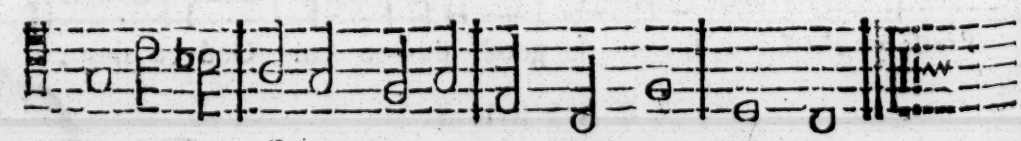
TENOR, or *Plain-ſong.*



Give laud un-to the Lord, From heav'n that is ſo high Praiſe him in

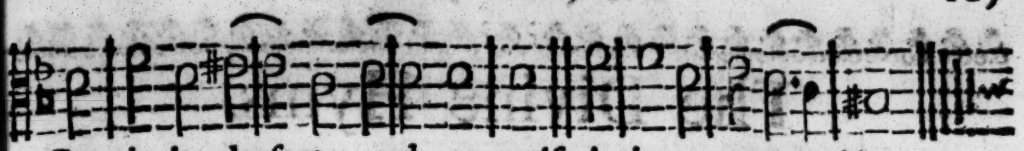


deed and word, Above the ſtar—ry ſky: And al—ſo ye,



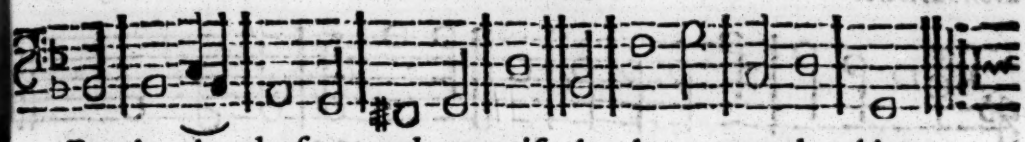
His Angels all Armies roy-al, Praiſe joy—ful—ly.

The End of the PSALM *Tunes.*



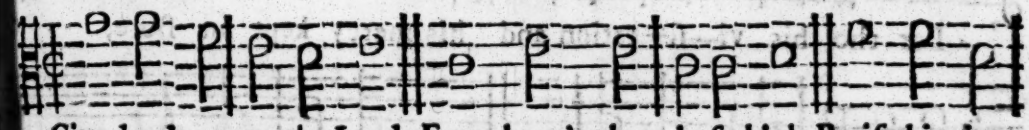
For it is pleaſant, and to praiſe it is a comely thing.

BASSUS.

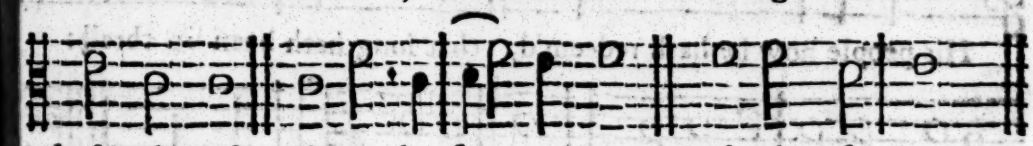


For it is pleaſant, and to praiſe it is a comely thing.

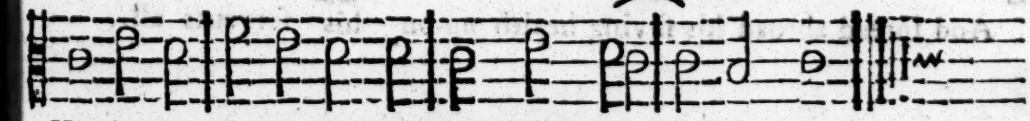
Pſalm 148. MEDIUS. *George Kirby.*



Give laud un-to the Lord, From heav'n that is ſo high Praiſe him in

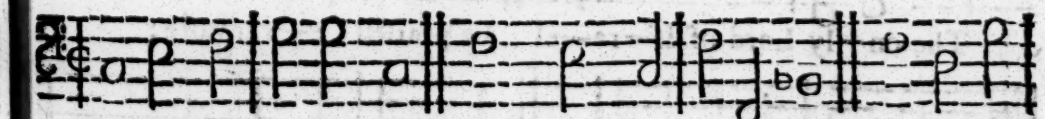


deed and word, Above the ſtar—ry sky: And al—ſo ye,

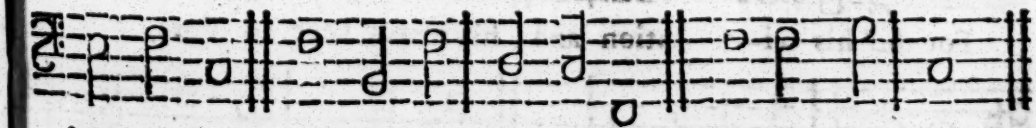


His Angels all, Armies roy-al, Praiſe joy—ful—ly.

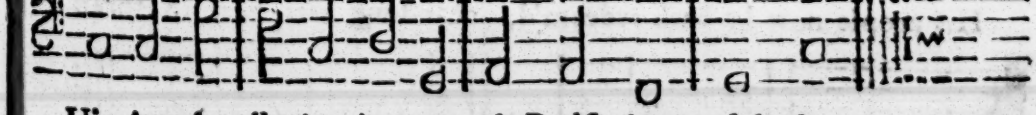
BASSUS.



Give laud un-to the Lord, From heav'n that is ſo high Praiſe him in



deed and word, Above the ſtar—ry sky: And al—ſo ye,

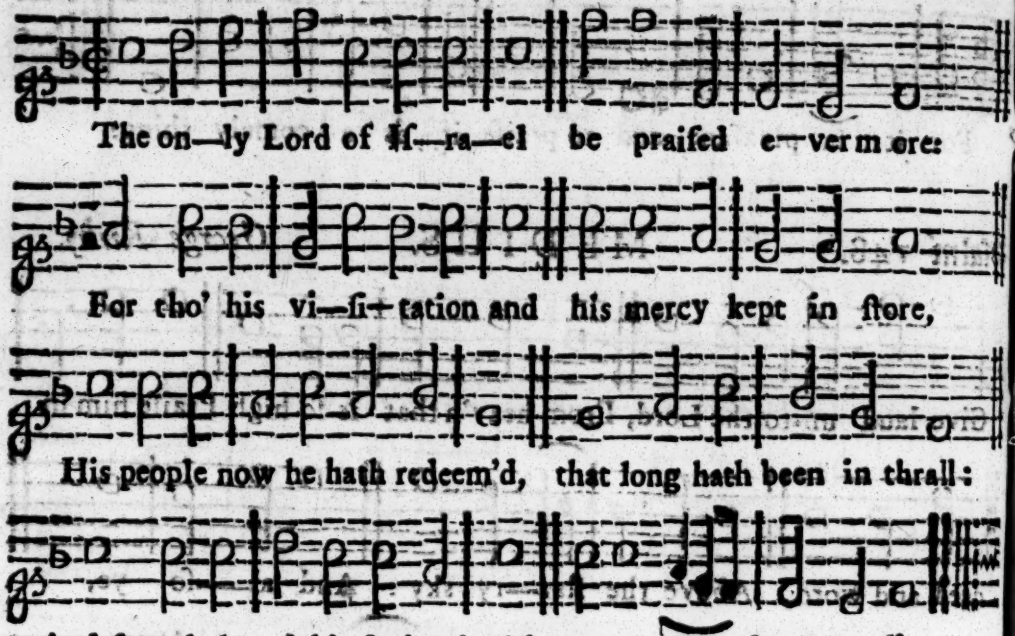


His Angels all, Armies roy--al, Praiſe joy—ful—ly.

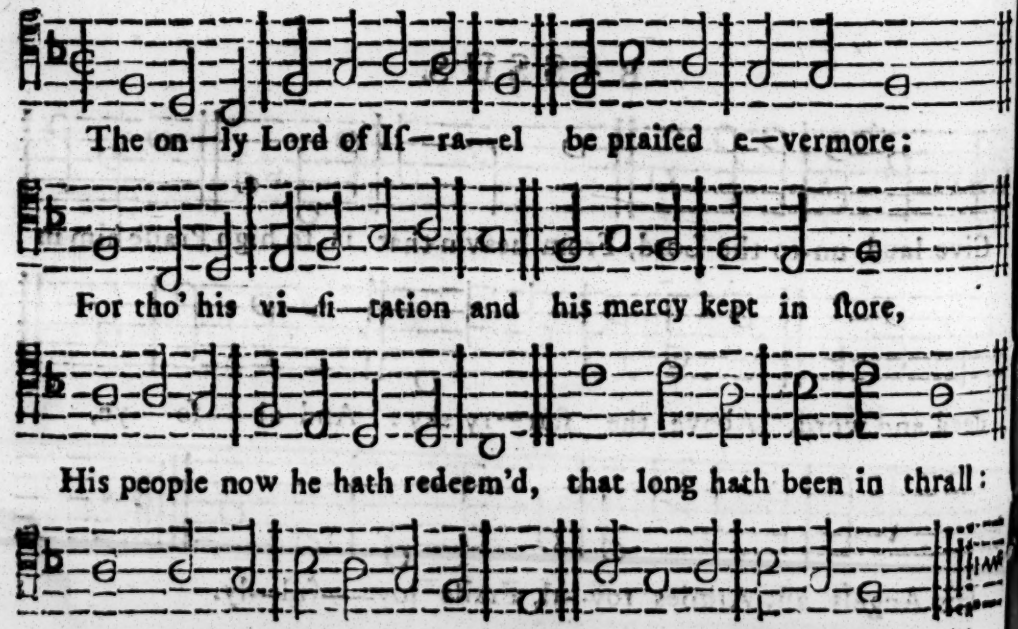
The End of the PSALM *Tunes.*

The Divine Hyms.

Benedictus. CANTUS. *Tho. R. B. of M.*

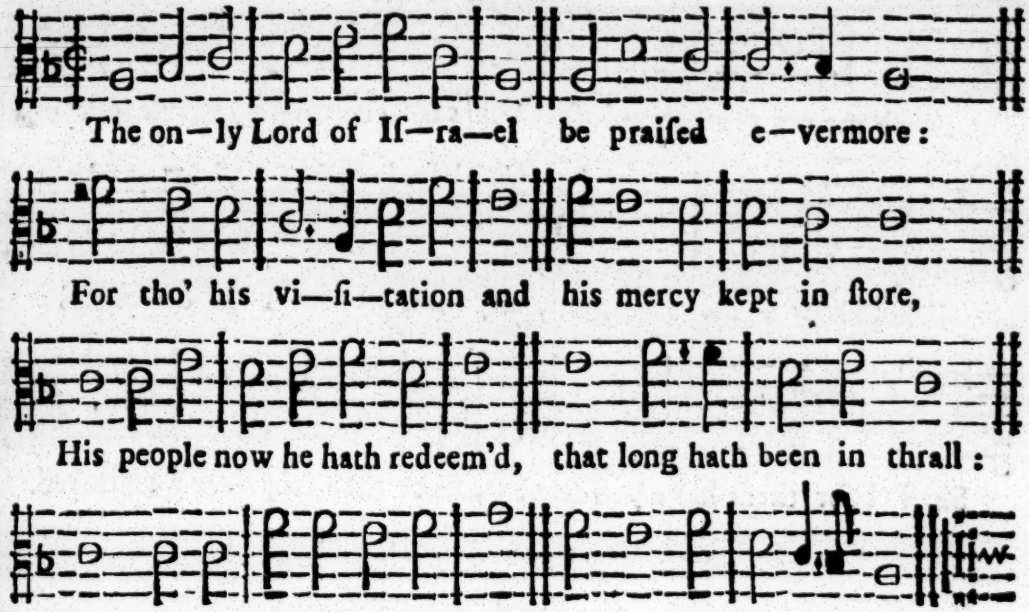


TENOR, or *Plain-ſong.*

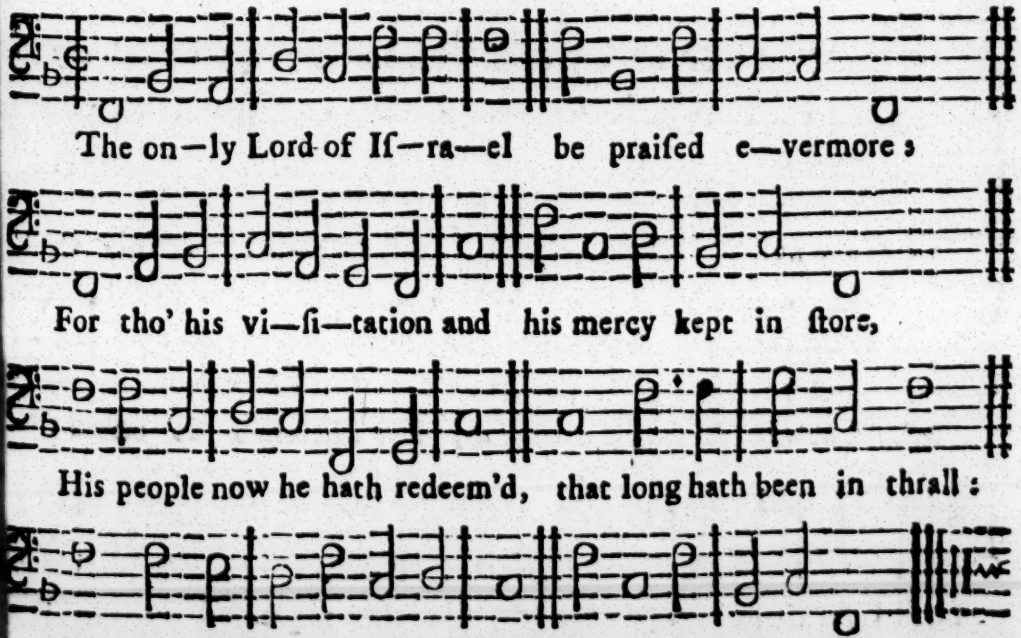


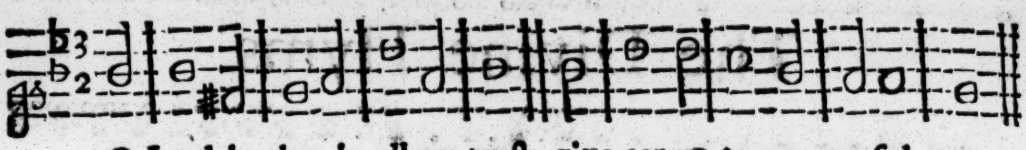
The Divine Hyms.

Benedictus. **MEDIUS.** *Tho. R. B. of M.*

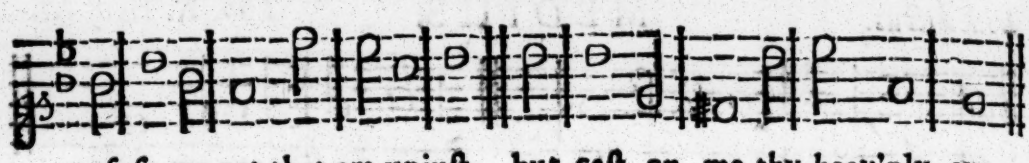


BASSUS.

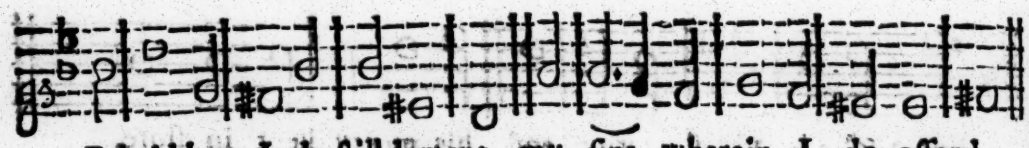




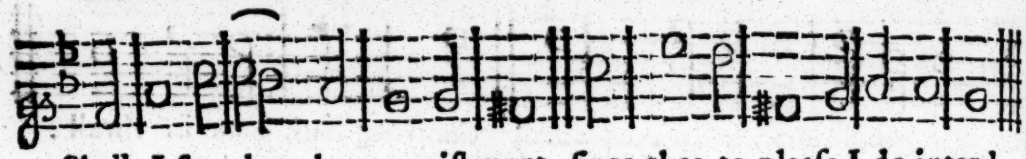
O Lord in thee is all my truſt, give ear un-to my wo-ful cry:



refuſe me not that am unjuſt, but caſt on me thy heav'nly eye:

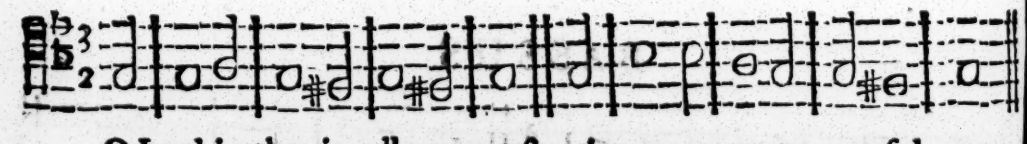


Behold how I do ſtill lament, my ſins wherein I do offend:

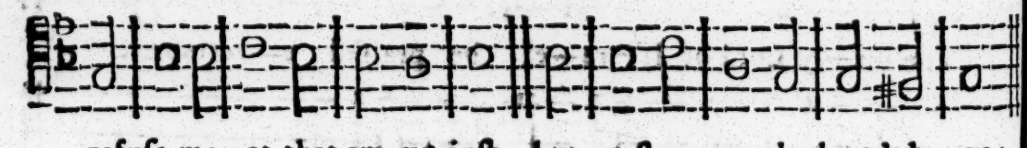


Shall I for them have puniſhment, ſince thee to pleaſe I do intend.

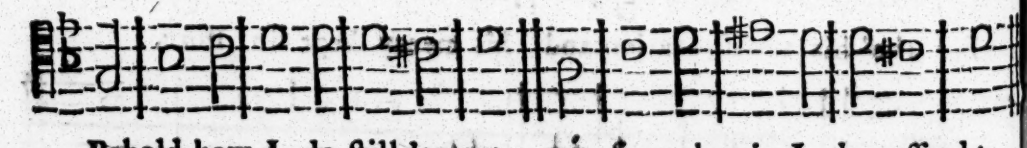
TENOR, or *Plain-ſong.*



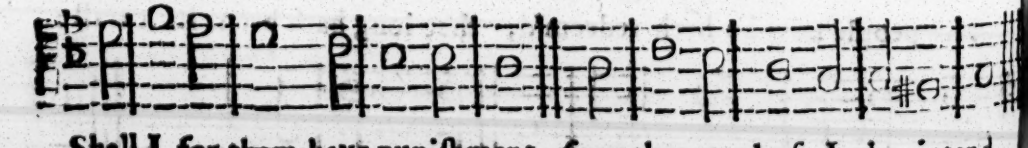
O Lord in thee is all my truſt, give ear un-to my wo-ful cry:



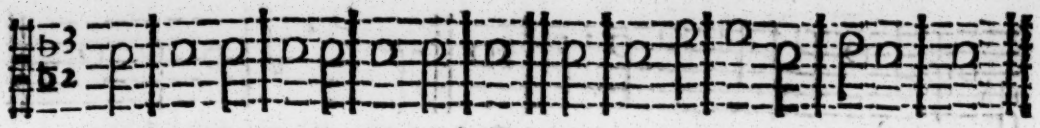
refuſe me not that am un-juſt, but caſt on me thy heav'nly eye:



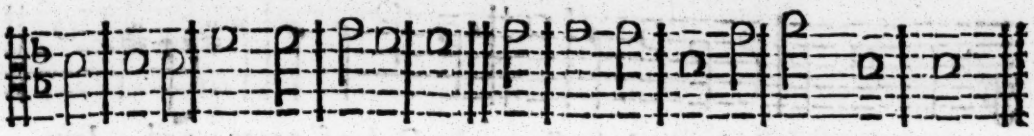
Behold how I do ſtill lament, my ſins wherein I do offend:



Shall I for them have puniſhment, ſince thee to pleaſe I do intend.



O Lord in thee is all my truſt, give ear un-to my wo-ful cry:

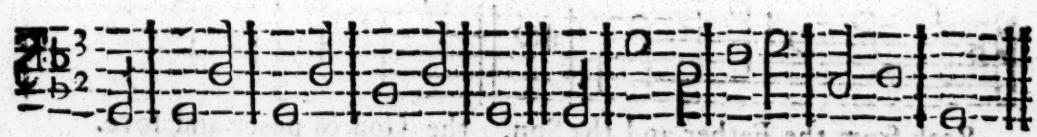


refuſe me not that am un-juſt, but caſt on me thy heav'nly eye:

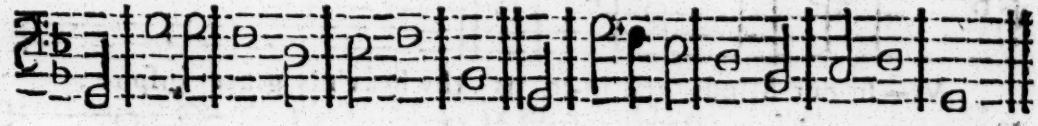
Behold how I do ſtill lament, my ſins wherein I do offend:

Shall I for them have puniſhment, ſince thee to pleaſe I do intend.

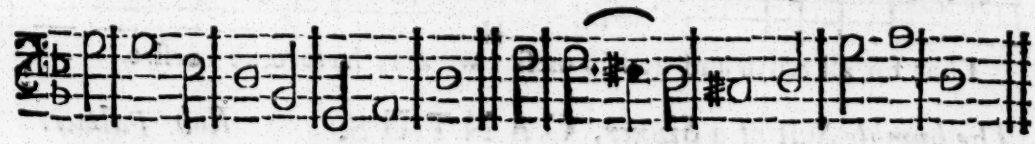
BASSUS.



O Lord in thee is all my truſt, give ear un-to my wo-ful cry:

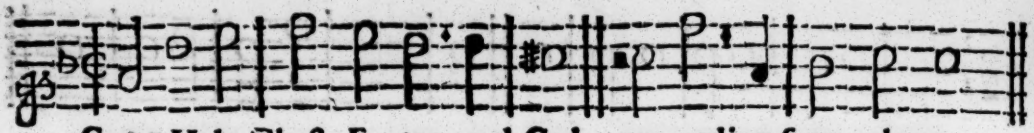


refuſe me not that am un-juſt, but caſt on me thy heav'nly eye:



Behold how I do ſtill lament, my ſins wherein I do offend:

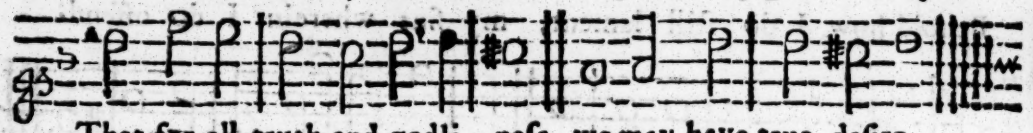
Shall I for them have puniſhment, ſince thee to pleaſe I do intend.



Come Holy Ghoſt, E—ter—nal God, proceeding from above:

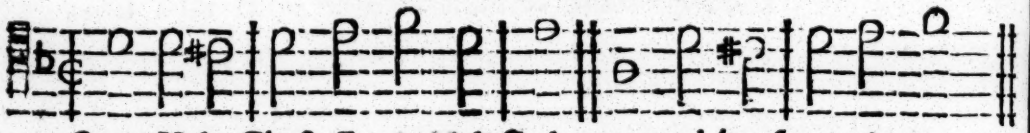
Both from the Father and the Son, the God of peace and love.

Vi—ſit our Minds, and in-to us thy heav'nly grace in-ſpire:

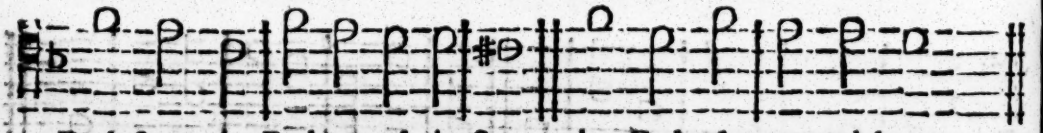


That for all truth and godli—neſs we may have true deſire.

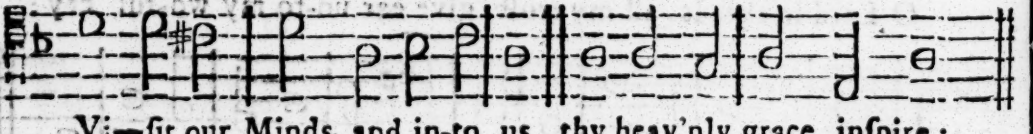
TENOR, or *Plain-ſong.*



Come Holy Ghoſt, E—ter-nal God, proceed-ing from above:



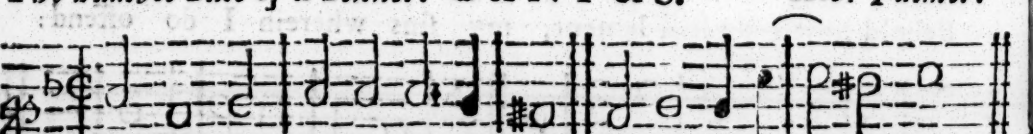
Both from the Father and the Son, the God of peace and love.



Vi—ſit our Minds, and in-to us thy heav'nly grace inſpire:

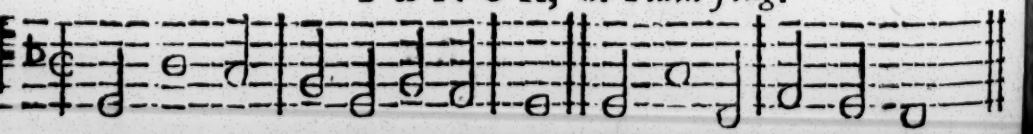
That for all truth and god-li--neſs we may have true deſire.

The humble Suit of a Sinner. CANTUS. *Rob. Palmer.*

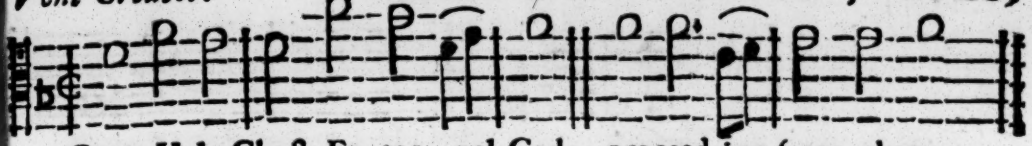


O Lord, on whom I do depend, behold my care—ful heart:

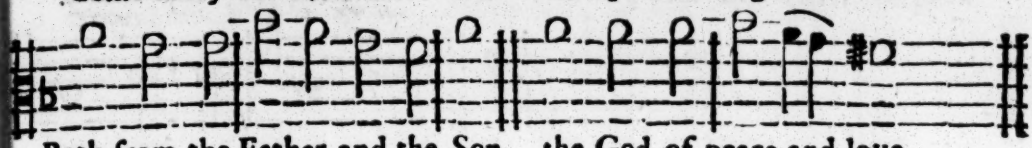
TENOR, or *Plain-ſong.*



O Lord, on whom I do depend, behold my careful heart:

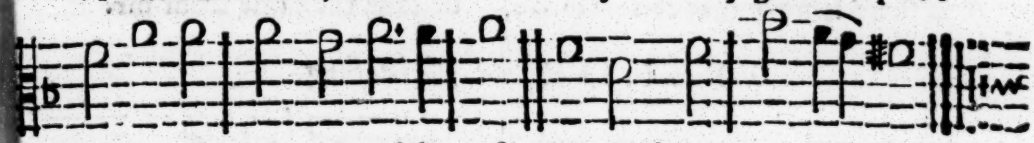


Come Holy Ghoſt, E—ter—nal God, proceed-ing from above:



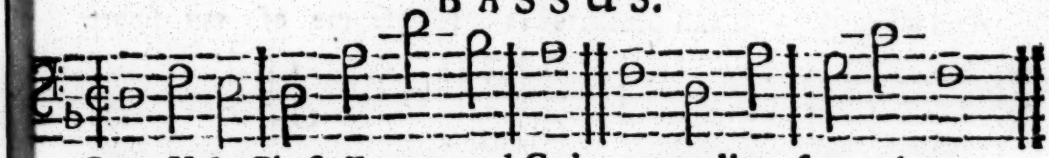
Both from the Father and the Son, the God of peace and love.

Vi—ſit our Minds, and in--to us thy heav'nly grace inſpire:

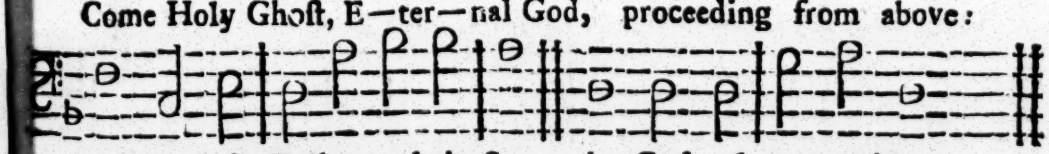


That for all truth and godli—neſs we may have true de—ſire.

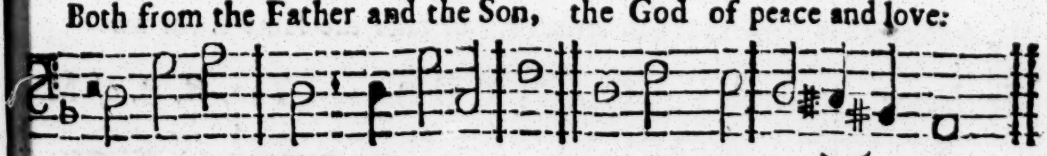
BASSUS.



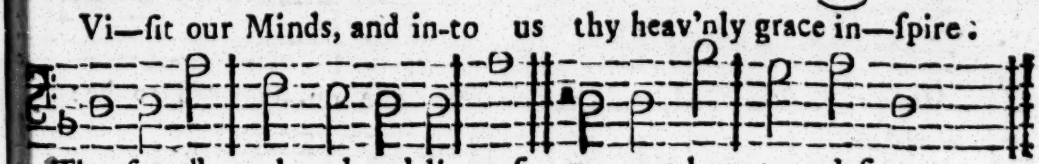
Come Holy Ghoſt, E—ter—nal God, proceeding from above:



Both from the Father and the Son, the God of peace and love:

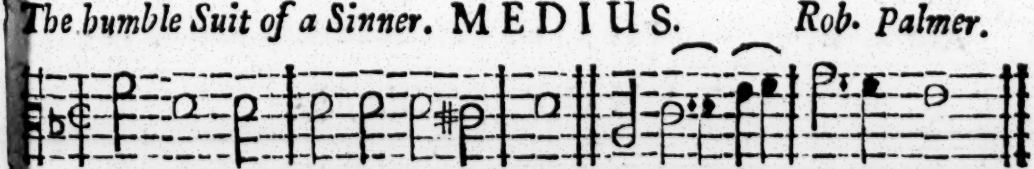


Vi—ſit our Minds, and in-to us thy heav'nly grace in—ſpire:



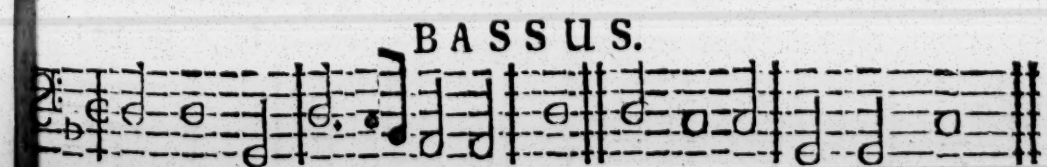
That for all truth and god-li—neſs we may have true deſire.

The humble Suit of a Sinner. MEDIUS. *Rob. Palmer.*



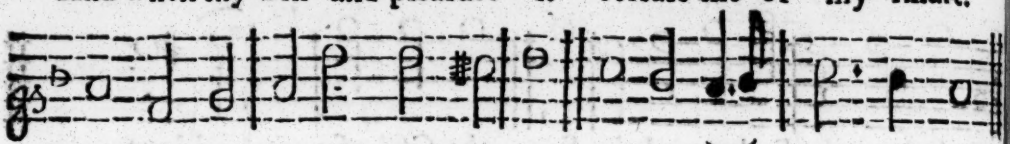
O Lord, on whom I do depend, be—hold my careful heart:

BASSUS.

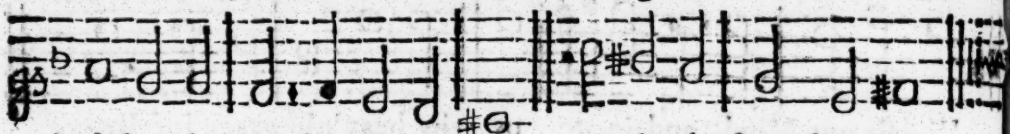


O Lord on whom I do depend, behold my careful heart:

And when thy will and pleaſure is releaſe me of my ſmart.

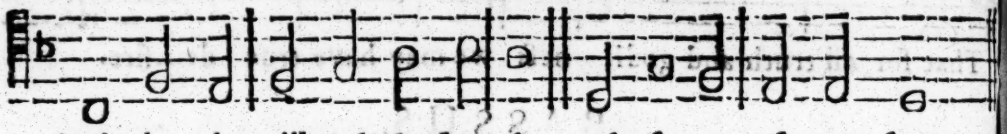


Thou ſee'ſt my ſorrows which they are, my grief is known to thee:

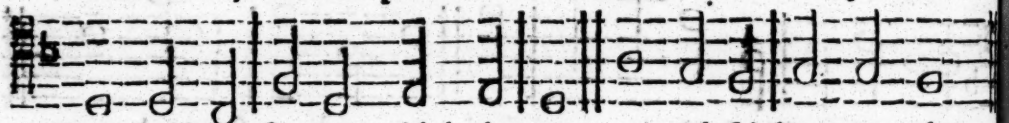


And there is none that can remove, or take the ſame from me.

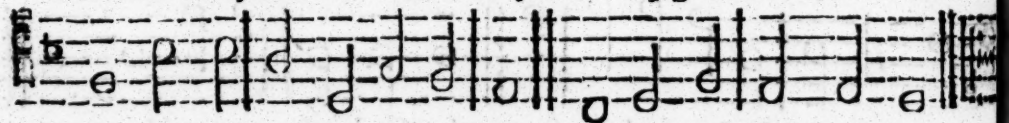
TENOR, or *Plain-ſong.*



And when thy will and pleaſure is releaſe me of my ſmart.

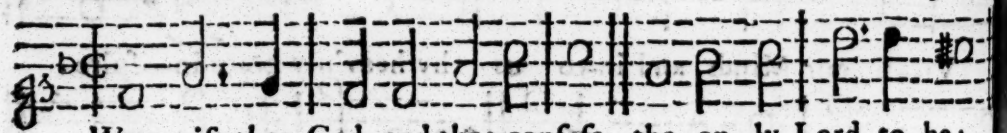


Thou ſee'ſt my ſorrows which they are, my grief is known to thee:

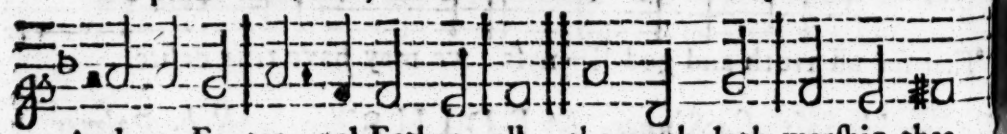


And there is none that can remove, or take the ſame from me.

Te Deum. St. Amb. CANTUS. *Tho. R. B. of M.*

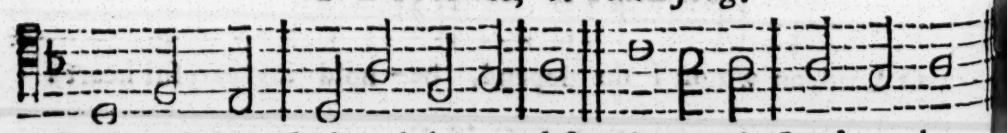


We praiſe thee, God, and thee confeſs the on--ly Lord to be:

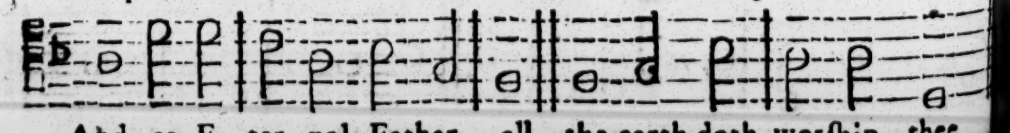


And as E—ter—nal Father, all the earth doth worſhip thee.

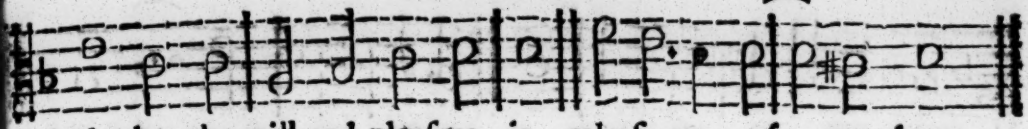
TENOR, or *Plain-ſong.*



We praiſe thee, God, and thee confeſs the on--ly Lord to be:



And as E—ter--nal Father, all the earth doth worſhip thee.

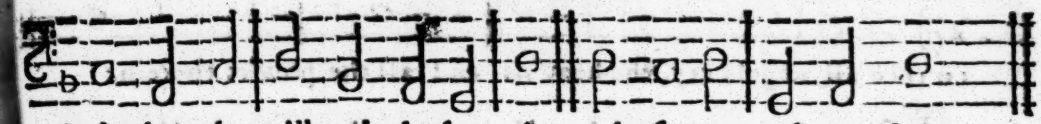


And whrn thy will and pleaſure is releaſe me of my ſmart.

Thou ſee'ſt my ſorrows which they are, my grief is known to thee:

And there is none that can remove, or take the ſame from me.

BASSUS.

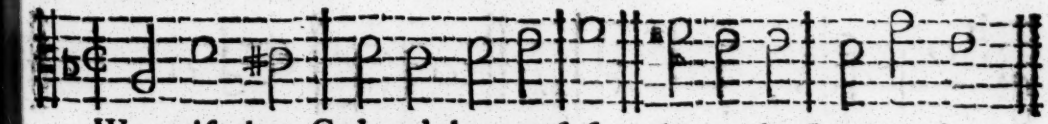


And when thy will and pleaſure is releaſe me of my ſmart.

Thou ſee'ſt my ſorrows which they are, my grief is known to thee:

And there is none that can remove, or take the ſame from me.

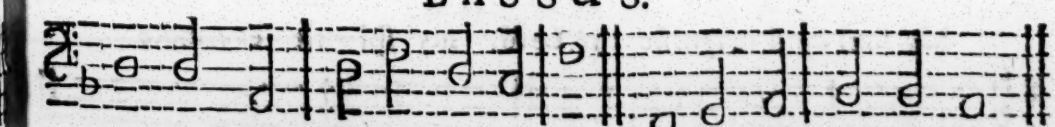
Te Deum. St. Amb. MEDIUS. *Tho. R.* B. *of* M.



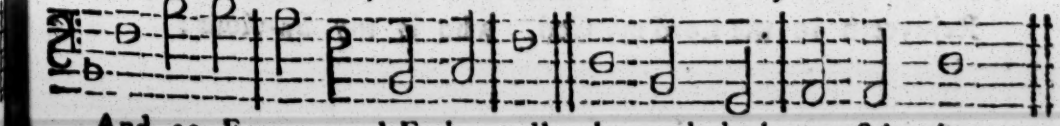
We praiſe thee, God, and thee confeſs the on--ly Lord to be:

And as E—ter—nal Father, all the earth doth worſhip thee.

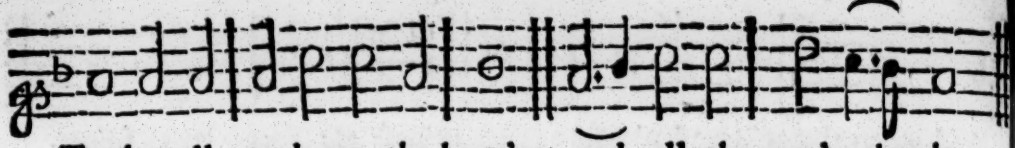
BASSUS.



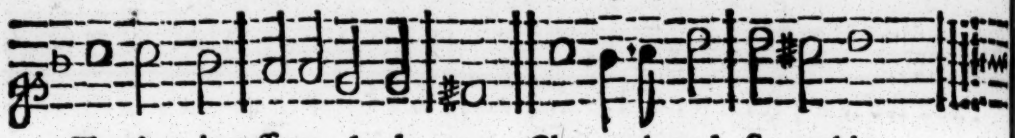
We praiſe thee, God, and thee confeſs the on--ly Lord to be:



And as E—ter—nal Father, all the earth doth worſhip thee.

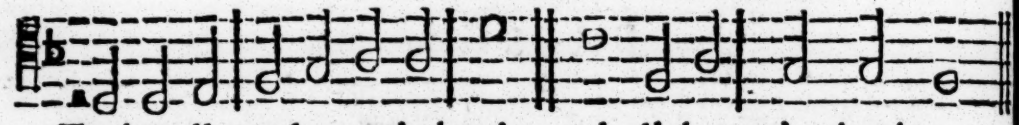


To thee all angels cry, the heav'ns and all the pow'rs therein:

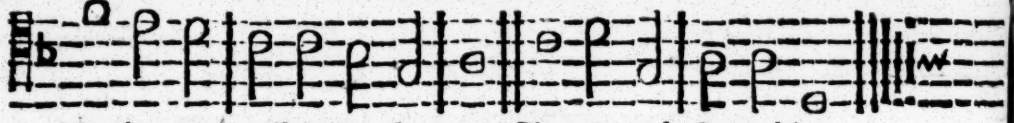


To thee inceſſant—ly do cry Che—rub and Se-raphin.

TENOR, or *Plain-ſong.*

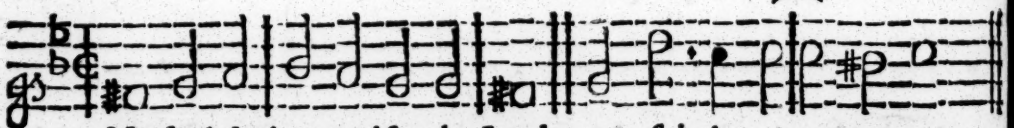


To thee all angels cry, the heav'ns and all the pow'rs therein:

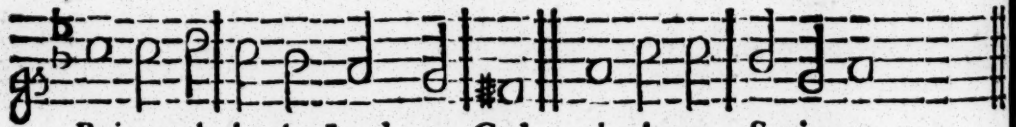


To thee in—ceſſant-ly do cry Cherub and Seraphin.

Magnificat. CANTUS. *John Farmer.*



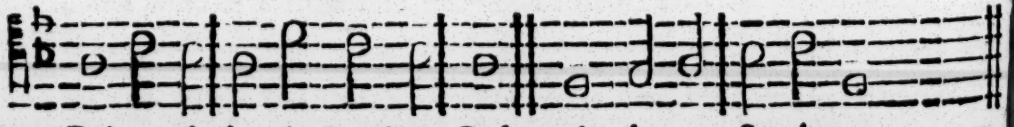
My ſoul doth magnifie the Lord, my ſpi-rit e—vermore



Rejoyceth in the Lord my God, who is my Saviour:

TENOR, or *Plain-ſong.*

My ſoul doth magnifie the Lord, my ſpi—rit evermore

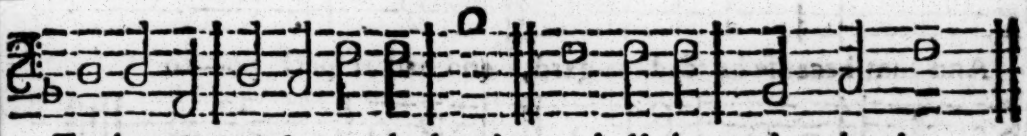


Rejoyceth in the Lord my God, who is my Sa-viour:

To thee all angels cry, the heav'ns and all the pow'rs therein:

To thee in—ceſ-ſant—ly do cry Cherub and Se-raphin.

BASSUS.



To thee all angels cry, the heav'ns and all the pow'rs therein:

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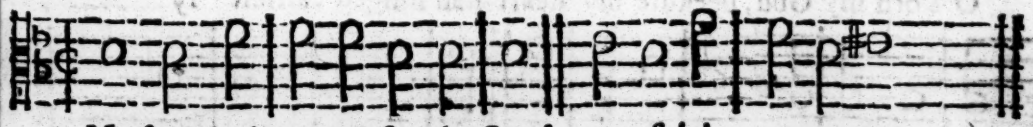
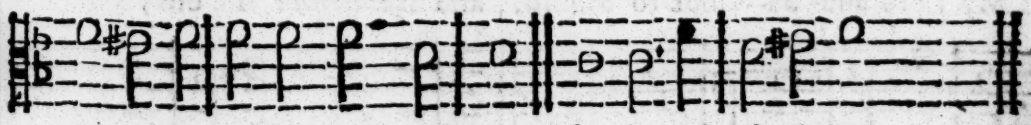
Magnificat. MEDIUS. *John Farmer.*

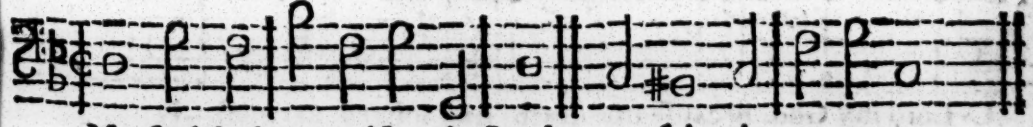


My ſoul doth magni-fie the Lord, my ſpirit evermore



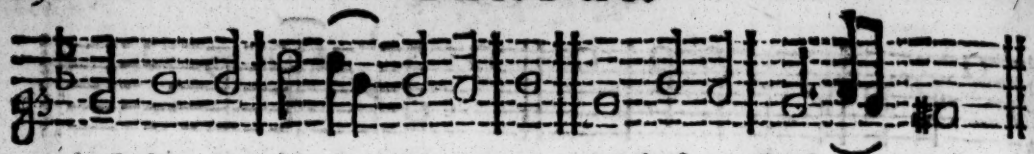
Rejoyceth in the Lord my God, who is my Saviour.

BASSUS.



My ſoul doth magnifie the Lord, my ſpi—rit evermore

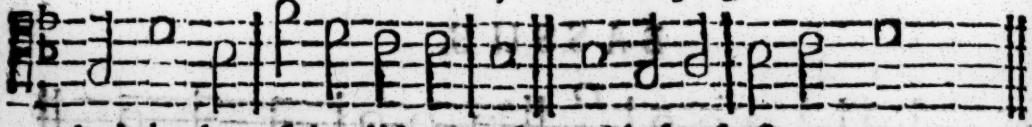
Rejoyceth in the Lord my God, who is my Sa-viour:



And that becauſe he did regard, and had re--ſpect un——to

The low e--ſtate of his hand-maid, and let the mighty go.

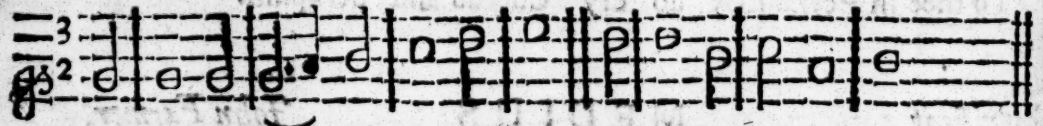
TENOR, or *Plain-ſong.*



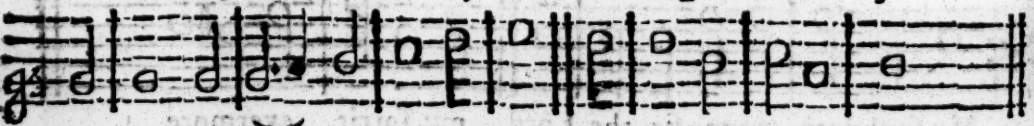
And that becauſe he did re-gard, and had reſpect un—to

The low e-ſtate of his hand-maid, and let the mighty go.

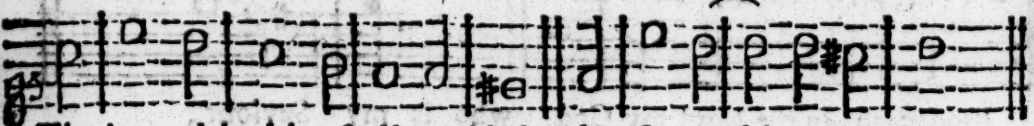
Nunc Dimittis. CANTUS. *Tho. R.* B. *of* M.



O Lord my God, becauſe my heart had longed earneſt—ly

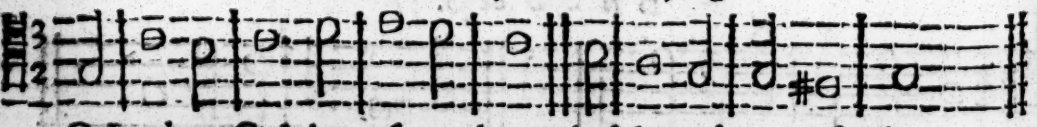


My Lord and Sa--viour to behold, and ſee before I die;



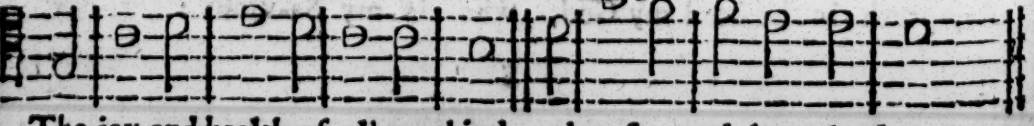
The joy and health of all mankind de—ſi——red long be--fore:

TENOR, or *Plain-ſong.*

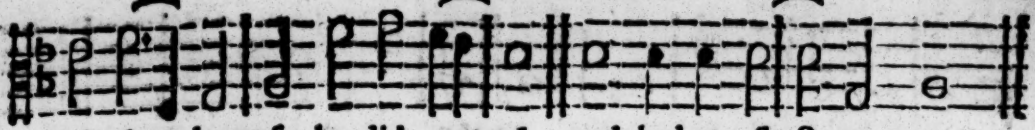


O Lord my God, becauſe my heart had longed ear-neſt—ly

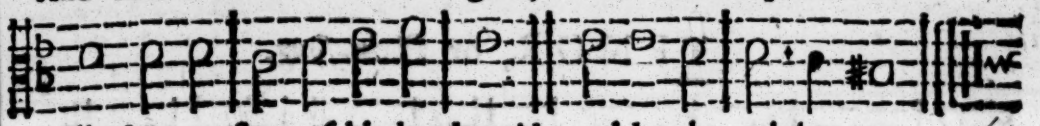
My Lord and Saviour to behold, and ſee be-fore I die;



The joy and health of all mankind de—ſi—red long be-fore:

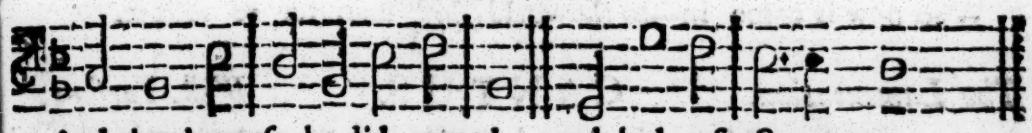


And that becauſe he did re-gard, and had re—ſpect un—to



The low e--ſtate of his hand-maid, and let the mighty go.

BASSUS.



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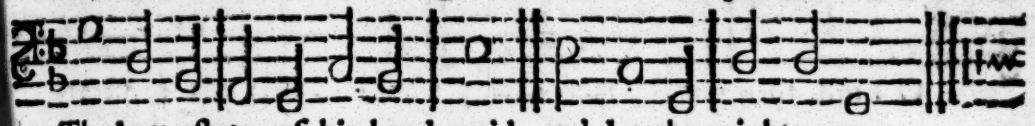
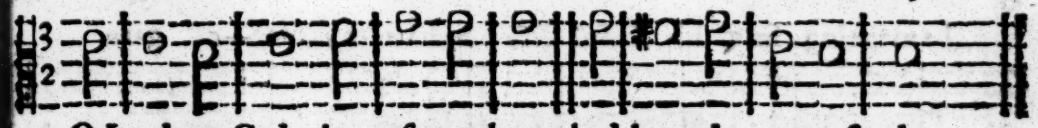
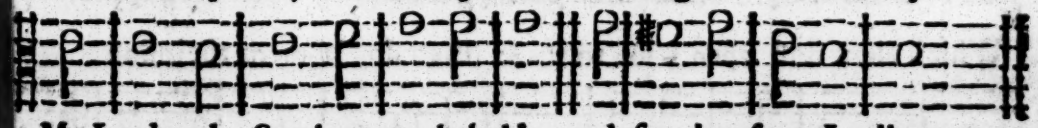


The low eſtate of his hand-maid, and let the mighty go.

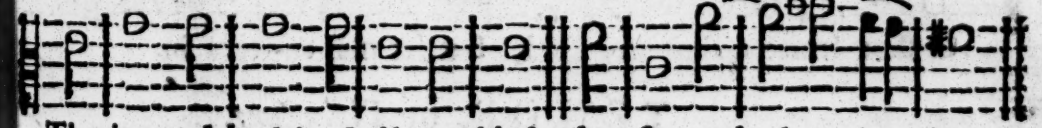
Nunc Dimittis. MEDIUS. *Tho. R. B. of M.*



O Lord my God, becauſe my heart had longed ear-neſt—ly

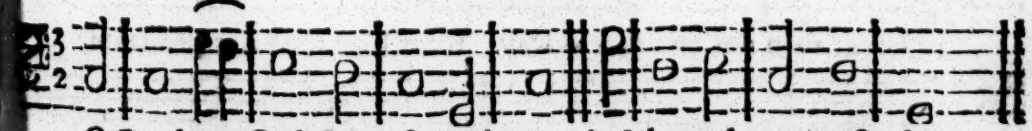


My Lord and Sa-viour to behold, and ſee be--fore I die;

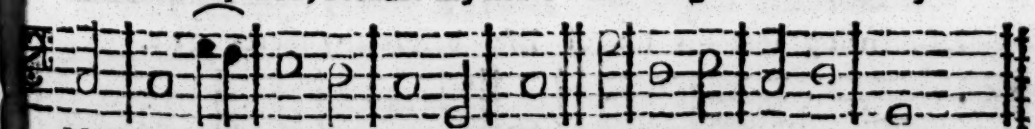


The joy and health of all mankind de—ſir—ed long be—fore:

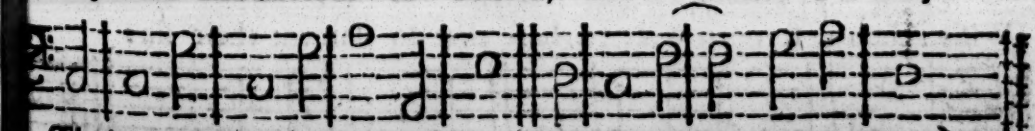
BASSUS.



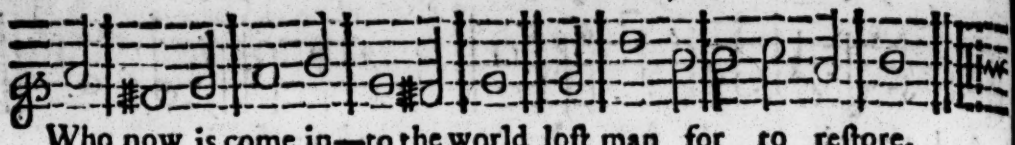
O Lord my God, becauſe my heart had longed ear--neſt—ly



My Lord and Saviour to behold, and ſee be-fore I die;

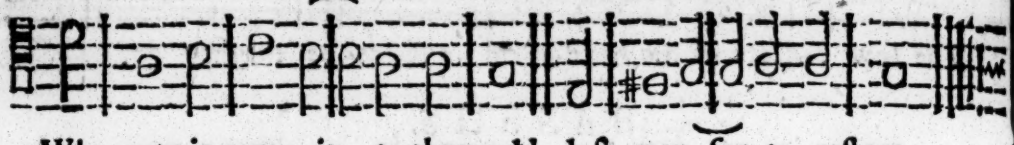


The joy and healrh of all mankind de—ſi—red long be-fore:



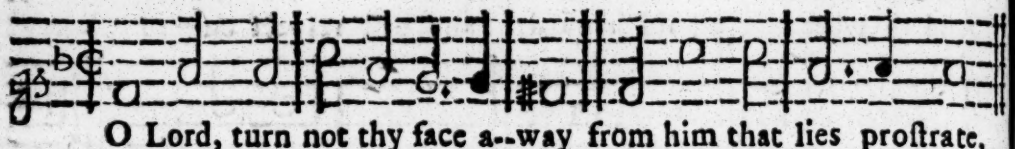
Who now is come in—to the world loſt man for to reſtore.

TENOR, or *Plain-ſong.*

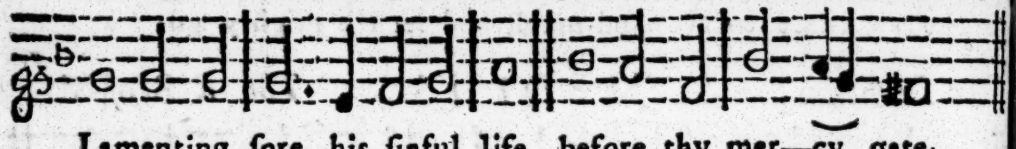


Who now is come in—to the world, loſt man for to reſtore.

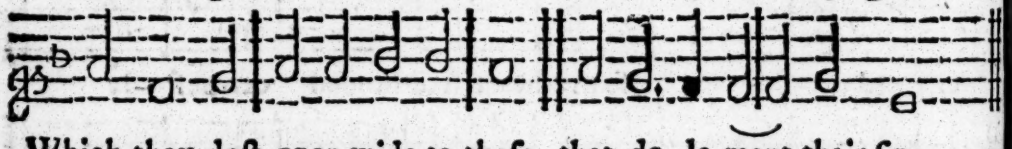
The Lamentation. CANTUS. *Will. Parſons.*



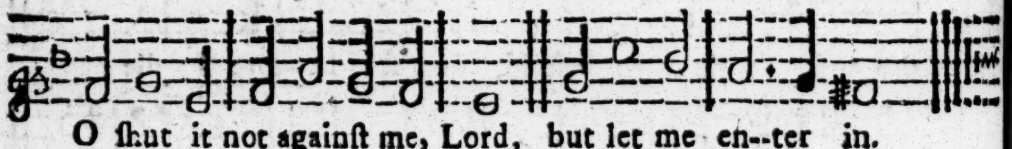
O Lord, turn not thy face a--way from him that lies proſtrate,



Lamenting ſore his ſinful life before thy mer—cy gate.

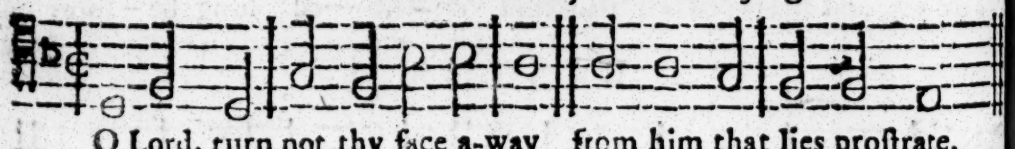


Which thou doſt open wide to thoſe that do la-ment their ſin:

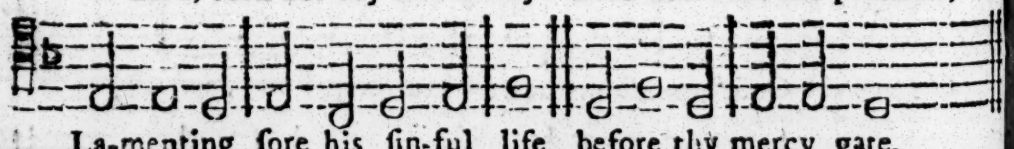


O ſhut it not againſt me, Lord, but let me en--ter in.

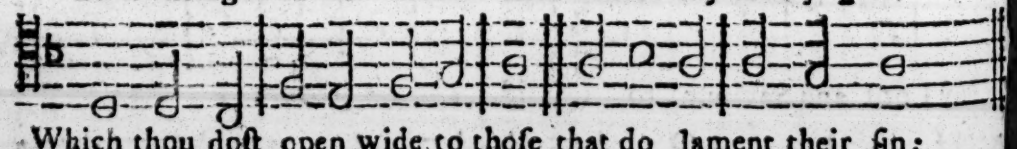
TENOR, or *Plain-ſong.*



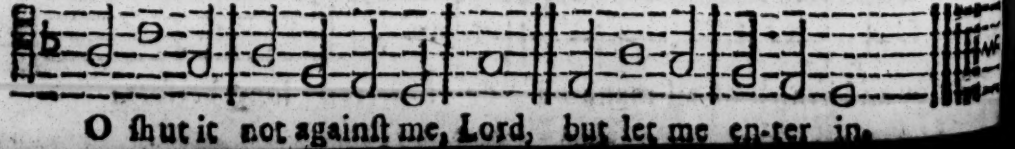
O Lord, turn not thy face a-way from him that lies proſtrate,



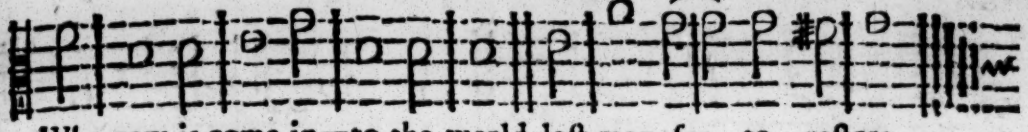
La-menting ſore his ſin-ful life before thy mercy gate.



Which thou doſt open wide to thoſe that do lament their ſin:

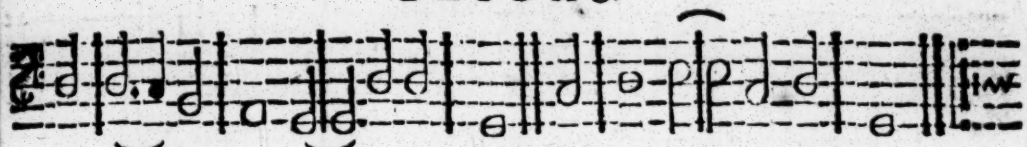


O ſhut it not againſt me, Lord, but let me en-ter in.



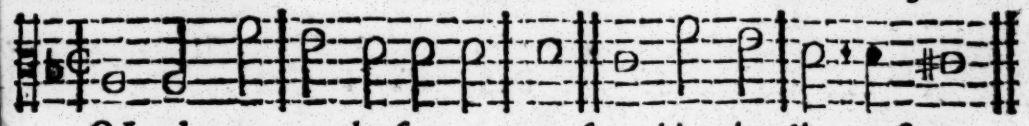
Who now is come in—to the world loſt man for to reſtore.

BASSUS.

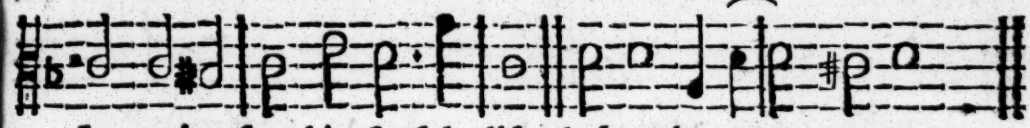


Who now is come in—to the world, loſt man for to reſtore.

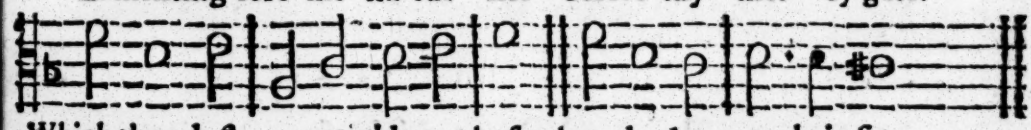
The Lamentation. MEDIUS. *Will. Parſons.*



O Lord, turn not thy face a—way from him that lies proſtrate,



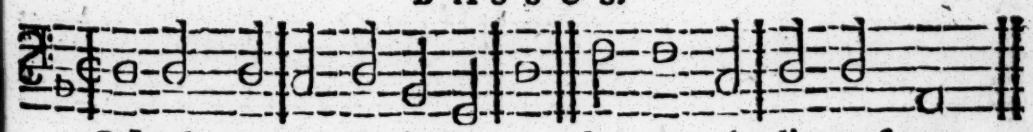
Lamenting ſore his ſin-ful life before thy mer—cy gate.



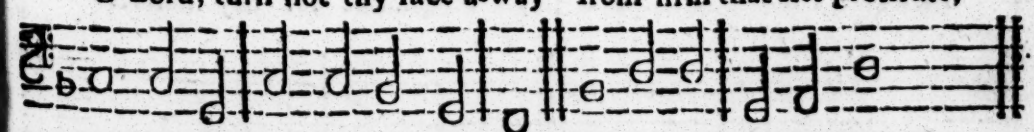
Which thou doſt o-pen wide to thoſe that do lament their ſin:

O ſhut it not againſt me, Lord, but let me en—ter in.

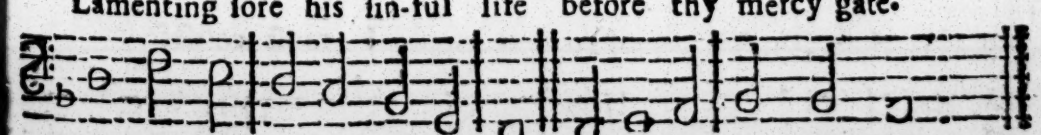
BASSUS.



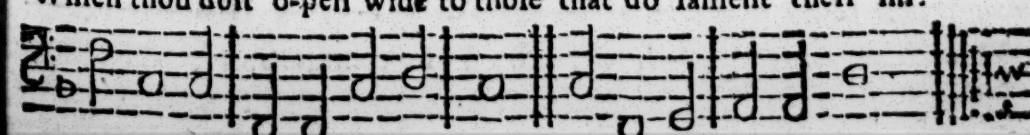
O Lord, turn not thy face a-way from him that lies proſtrate,



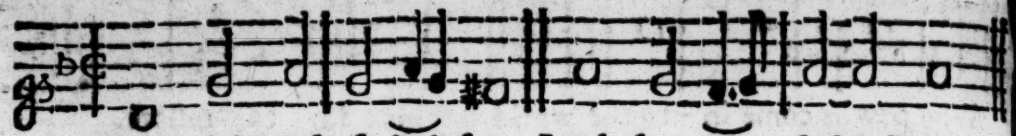
Lamenting ſore his ſin-ful life before thy mercy gate.



Which thou doſt o-pen wide to thoſe that do lament their ſin:



O ſhut it not againſt me, Lord, but let me en-ter in.



Where righteouſneſs doth ſay, Lord for my ſinful Part,

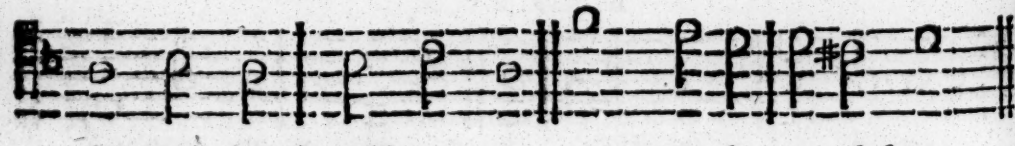
In wrath thou ſhouldſt me pay vengeance for my deſert;

I can it not de—ny, But needs I muſt confeſs,

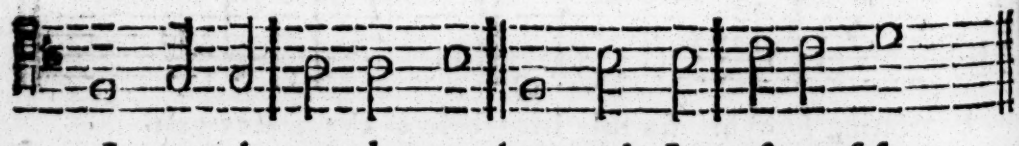
How that con--ti—nual--ly thy laws I do tranſgreſs.

TENOR, or *Plain-ſong.*

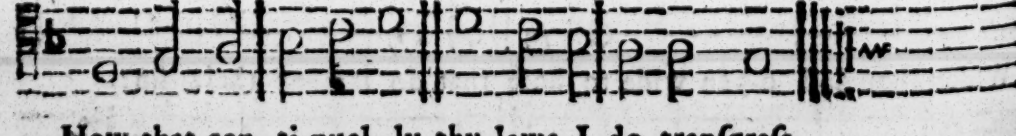
Where righteouſneſs doth ſay, Lord for my ſinful Part,



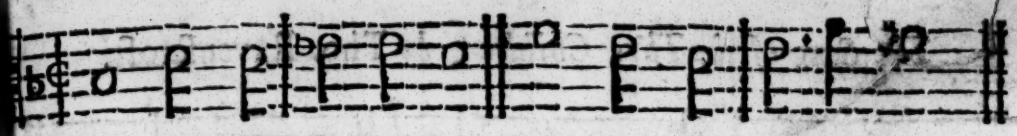
In wrath thou ſhouldſt me pay vengeance for my deſert,



I can it not de—ny, but needs I muſt confeſs,

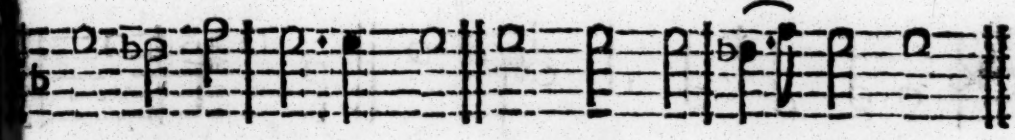


How that con--ti-nual--ly thy laws I do tranſgreſs.

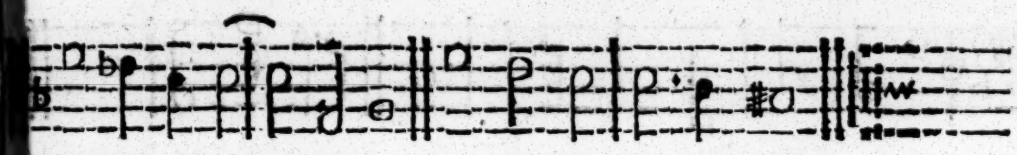


Where righteouſneſs doth ſay, Lord for my ſinful Part,

In wrath thou ſhouldſt me pay vengeance for my deſert.



I can it not de—ny, but needs I muſt confeſs,

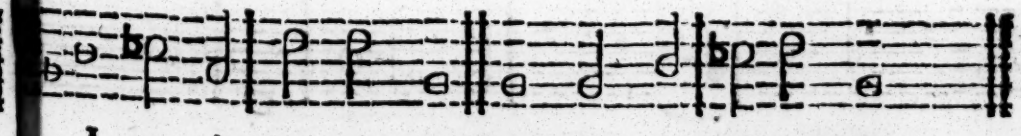


How that con—tinual—ly thy laws I do tranſgreſs.

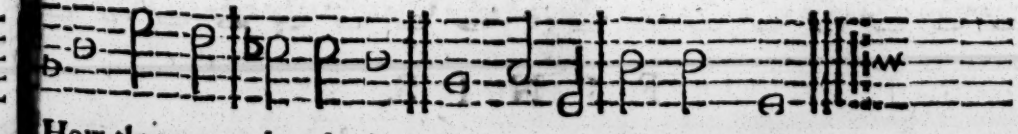
BASSUS.

Where righteouſneſs doth ſay, Lord for my ſinful Part.

In wrath thou ſhouldſt me pay vengeance for my deſert.

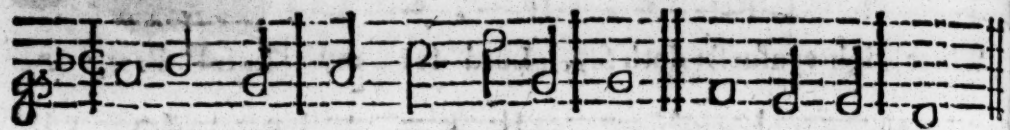


I can it not de—ny, but needs I muſt confeſs,

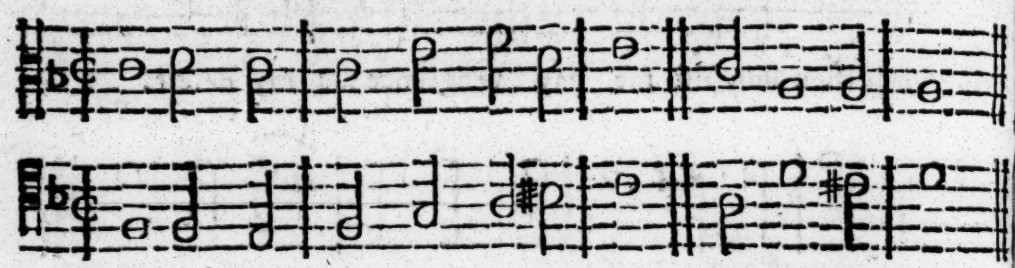


How that con—tinual—ly thy laws I do tranſgreſs.

The Song of the Three Children, by Tho. Ravenſcroft.



O all ye works of God the Lord, bleſs ye the Lord,



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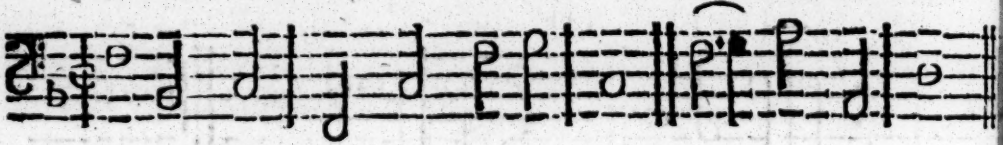
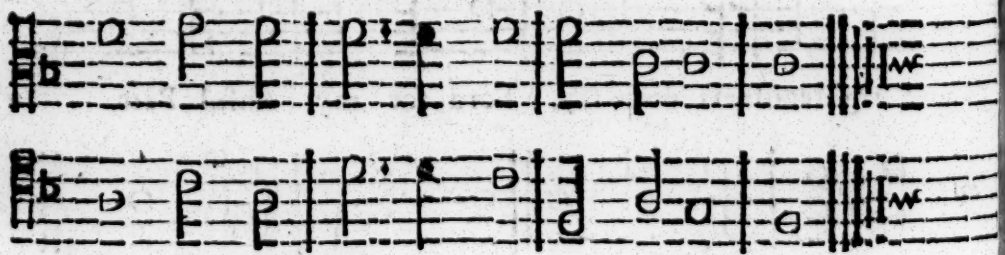
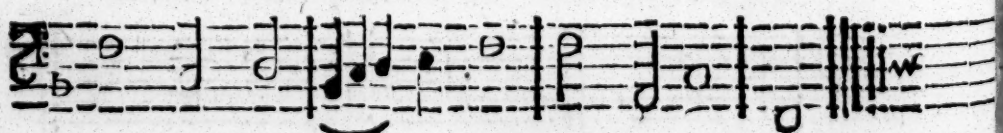


Praiſe him and mag—ni——fie him for e—ver.



Praiſe him and mag—ni—fie him for e——ver.



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